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A STUDY OF THE JEWISH ORGANIZATIONS IN MALDEN
WITH EMPHASIS UPON THE TRENDS TOWARD A JEWISH COMMUNITY
CENTER AND A UNIFIED FUND-RAISING CAMPAIGN FOR COMMUNAL AGENCIES

A Thesis

Submitted by

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In Partial Fulfillment of Requirements for
the Degree of Master of Science in Social Service

1942

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Scope of the study. The study includes the majority of Jewish organizations in the community. The material gathered includes facts regarding the activities, financial statements, and membership of the organizations as well as information regarding their resources. Although a great deal of information was gathered that has been included in

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Classification and description

CHAPTER I

THE INTRODUCTION

Purpose of the study. "The level of development of a particular community is the essential element controlling the methods and degree of planning and coordination."¹ It is the level of development of the Malden Jewish community that the writer proposes to study in order to analyze the community's preparedness to establish a community center and a unified fund-raising campaign for local agencies. The community has signified interest in a clarification of the purposes of all local organizations with the hope that, in the future, mergers and amalgamations will decrease the number of groups and the demands which they make, while increasing the efficiency and effectiveness of those remaining. The material included in this study may facilitate planning for the future.

Scope of the study. The study includes the majority of Jewish organizations in the community. The material gathered includes facts regarding the activities, social, educational, and fund-raising, of the organizations as well as information regarding their membership. Although a great deal more information was gathered than has been included in

¹ Summary of the Jewish Social Service Conference, June 1941. "Community Organization", Jewish Social Service Quarterly, Vol. XVIII, no. 1, September, 1941, page 150.

THE INTRODUCTION

Purpose of the study. The level of development of a

particular community is the essential element controlling the methods and degree of planning and organization. It is the level of development of the Indian level community that the writer proposes to study in order to analyze the community.

It is a purposefulness to establish a community center and a unit in fund-raising campaign for local agencies. The community has a right to interest in a clarification of the purposes of all local organizations with the hope that, in the future, citizens and organizations will increase the number of groups and the amount which they make, while increasing the efficiency and effectiveness of those remaining. The material

included in this study may facilitate planning for the future.

Scope of the study. The study includes the majority

of Indian organizations in the community. The material gathered includes facts regarding the activities, social, educational, and fund-raising, of the organizations as well as information regarding their membership. Although a great deal of information was gathered when the data were first gathered in

the study, only data bearing any relationship to the purpose of the study have been incorporated into the thesis. A brief chapter on history has also been added to give this work perspective.

Limitations of the study. A research study in one's own community often makes complete objectivity difficult. The possible existence of personal prejudices was considered but every attempt was made to keep the study objective. Personal experiences with some of the groups had left definite impressions which were recognized and considered. On the other hand, personal acquaintance with many of the communal leaders has made it possible to secure information which, otherwise, it might have been difficult to learn. People in the community did not see this study as a threat to themselves and their organizations because it was carried on by a local individual, accepted by the community. The threat often implied in a study directed by non-residents was lacking. Notwithstanding these facts, a few of the organizations were either unable or unwilling to give the material requested. Lodges and certain other groups make it a practice to keep their financial status a secret and in these cases the information given was an estimate. The purpose of the thesis, however, was to get a broad picture of the Jewish communal organizations and to learn of the trends toward a Jewish Center and a unified fund-raising campaign. The material

secured served this purpose amply.

Method of gathering material. Data regarding the organizations included in the following pages were secured by visiting or telephoning the president or leading member of each group. The schedule of questions² was explained to these people and their answers to them were recorded at that time.

² See appendix.

received arrived this purpose.

Method of collecting material. Data regarding the or-

gанизация included in the following notes were secured by

visiting or telephoning the president or leading member of

each group. The schedule of questions was explained to

these people and their answers to them were recorded as far

as possible.

The following questions were asked:

1. What is the purpose of the organization?

2. How long has it been in existence?

3. How many members does it have?

4. What is the membership fee?

5. What are the dues?

6. What are the activities of the organization?

7. What is the financial condition of the organization?

8. What is the social condition of the organization?

9. What is the political condition of the organization?

10. What is the religious condition of the organization?

11. What is the educational condition of the organization?

12. What is the cultural condition of the organization?

13. What is the economic condition of the organization?

14. What is the legal condition of the organization?

15. What is the moral condition of the organization?

16. What is the physical condition of the organization?

17. What is the spiritual condition of the organization?

18. What is the intellectual condition of the organization?

CHAPTER II

A BRIEF HISTORY OF THE MALDEN JEWISH COMMUNITY .

Historical records. A proper understanding of the contemporary Jewish community requires a brief treatment of its historical development. A systematic search was made for records of the early years of the community but none could be found. The next step was a study of material in the Malden Public Library dealing with the city as a whole from which data relating to the Jewish population might be learned. A history of the churches in Malden written in 1890 made no mention of a synagogue in the community¹. The city directory of 1885 lists only one family whose Jewish identity could be definitely established². The city directory of 1893 lists one individual who is still a resident of the community³. An interview with this person, Mr. Louis Cohn, resulted in a confirmation of the previous material and the securing of much of the following information.

There was only one Jewish family in Malden before 1889 so far as could be ascertained. The number of families in-

1 J.W.Wellman, The Ecclesiastical History of Malden (Malden: privately published, 1890)

2 Malden City Directory, 1885 (Boston; Goodenough, 1885)

3 Malden City Directory and Blue Book (Boston: E.A. James and Company, 1893)

creased slowly until the first religious services with a minyan (ten adult males, as required by the Jewish law) were instituted in 1895. The congregation met in a rented room, in the Maplewood district of the city, until the construction of a synagogue in the area in 1914. Members of this congregation organized the first Hebrew school in 1897. The school met in the quarters occupied by the synagogue and served the children of the entire city.

With the steady immigration of east European Jews at the end of the nineteenth century, the Jewish population of the United States increased rapidly. The Jewish population of Malden increased during the same period. The first permanent structure for religious worship was constructed in the Suffolk Square district of the city in 1903⁴ by a group of Russian immigrants. The new populace included a large number of Lithuanian Jews who established their own synagogue in 1905⁵.

An unusually large influx of families to Malden in the days following the devastating Chelsea fire of April, 1908, greatly increased the local Jewish population. No records exist to show the exact number of families who sought shelter in Malden but residents remember the sudden building boom in

4 Henrietta Szold, editor, The American Jewish Yearbook, 1903 (Philadelphia: The Jewish Publication Society, 1903) Vol. IV, p.206

5 Ibid., V, p.309

the city which followed the arrival of these people. Evidences of this fact are several streets in the Suffolk Square area on which there are rows of identical three-story houses built to supply the immediate need.

At the same time, Malden Jewry began to organize communal groups to aid those of its members in need and to offer social and recreational opportunities to those who desired them. The residents of Maplewood organized a Ladies' Charitable Society in 1908 while at the same time residents of the Faulkner district organized their own Ladies' Charitable Society.

The community, however, had begun to organize before the influx of people referred to above. The American Jewish Yearbook of 1907⁶ lists six organizations in addition to the three synagogues. The organizations listed were a Young Men's Hebrew Association, two mutual benefit fraternal groups, two labor organizations and a Ladies' Charitable Society. None of these groups are at present existant.

The preceding material has been included because the sudden growth of the population was not only quantitatively important but also qualitatively. The economic and religious background from which the new immigrants came has exerted a tremendous influence on the organizational structure of the

6 Ibid., Vol.VIII, 1907, p.211

one only which followed the... of these people. 221-
dances of this kind are... in the...
... and... of...
... only... the...
... at the same time, ...
... to aid... of...
... and...
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... Vol. VII, 1907, p. 211.

community. The majority of the new arrivals came from countries ruled by Czarist Russia. They came here in search of a new and free life but they brought with them the mores and customs of their European homes. The majority of them saw their responsibility to youth only in providing for a Hebrew school and the community organized such an institution in 1910. A permanent building to house the school was erected in 1920 for which the community assumed a \$35,000 mortgage. This has since been reduced by \$10,000. During the early years of the community, only the Y.M.H.A. existed to serve the needs of the young adults in the city. The needs of the youngsters in the community, however, were not considered and the community considered its duty complete when the Hebrew school was supported. The school considered its duty only to impart a formal Hebrew education to the small part of the youth population who attended classes.

The role of the synagogues in the community. The synagogues have exerted a great deal of influence upon the organizations existing in the community. In addition to the three synagogues already mentioned, there were established three new congregations between 1910 and 1930. These included a synagogue in the Suffolk Square area which has a large building on which a large mortgage is owed. A small synagogue was established in the Granville Avenue hill district in a renovated house. The sixth synagogue was the Conserva-

responsibility. The majority of the new arrivals were from
countries ruled by German Nazis. They were born in various
of a new and free life but they brought with them the scars
and shadows of their European past. The majority of them
are, their responsibility, to youth only is provided for a
few years and the community organized with an intention
to help. A permanent building to house the school was started
in 1936. For which, the community received a \$25,000 mortgage.
This has since been reduced to \$10,000. During the early
years of the community, only the Y.W.C.A. assisted to help
the needs of the young adults in the city. The needs of the
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The role of the synagogue in the community. The syn-
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ganization of the community. In addition to the
other groups already mentioned, there were established
other new organizations between 1910 and 1920. These inclu-
ded a synagogue in the Suffolk Square area which was a large
building on which a large mortgage is owed. A small syn-
agogue was established in the Greenville Avenue Hill district
in a rented house. The sixth synagogue was the Hebrew

tive Temple organized in 1930.

The orthodox synagogues fulfilled the definite need of the older residents who desired a place of worship to which they could come every day in the week. As the older residents passed away, the number of people visiting the synagogue daily gradually diminished and the synagogues found that the buildings were virtually empty except for the High Holidays. The youth of the community was totally uninterested in the synagogues because they found the atmosphere foreign to them. The orthodox element of the community was led by the only Rabbi in the city who exerted pressure among his supporters to oppose any moves to modernize the religious services as had been done in other communities. The same group controlled the educational policy of the Hebrew school with the result that the curriculum had no appeal to the youngsters and the Hebrew school organization had no appeal to the young adults.

The young business and professional men of the community realized that attempts to compromise with the Rabbi and his congregation could only result in a continuation of the struggle that had been going on for many years. In 1930, therefore, this group united to establish a Conservative Temple in which a portion of the religious service would be in English and the sermon would also be in that language. More than that, however, the young adults of the community

Five people organized in 1955.

The Orthodox synagogue fulfilled the definite need of the older residents who desired a place of worship to which they could come every day in the week. As the older residents passed away, the number of people visiting the synagogue fell gradually diminished and the synagogue found that the building was virtually empty except for the High Holidays. The growth of the community was totally uninterested in the synagogue because they found the synagogue foreign to them. The Orthodox element of the community was led by the Rabbi in the city who stayed in the city and the Orthodox to oppose any move to modernize the religious services had been done in other communities. The same group con-

trolled the educational policy of the Jewish school with the result that the curriculum had no appeal to the youngsters and the Hebrew school organization had no appeal to the young adults.

The young business and professional men of the community realized that attempts to compromise with the Rabbi and the organizations could only result in a continuation of the status quo that had been going on for many years. In 1955,

therefore, this group united to establish a Conservative Temple in which a portion of the religious services would be in English and the person would also be in that language. More than that, however, the young adults of the community

considered this the beginning of youth activities in the city. The Temple succeeded in its first year, although the orthodox group in the community were opposed to it. It appealed to about 175 individuals who joined the organization and who brought a modern Rabbi to the city. The Temple, however, has followed the pattern established by the other synagogues. It has failed to appeal to new people, especially the youth of the city. It is not an active force in the community and its own affiliated groups are inactive. This is not an attempt to discredit any group in the community but merely to point out that the only real move made by a synagogue in the city to encourage the interest of youth in Jewish activities has had only a limited success.

One other attempt to convert the large synagogue, to which a small group of young people felt a strong attachment, was made in 1938. Members of the synagogue, the Beth Israel, compromised with the youth and hired a young Rabbi as an associate to the older man. A Sunday school was established to interest the children and Friday evening services in English were instituted to interest the youth. The attempt was given up when the older generation refused to cooperate and the purposes of the young members remained unfulfilled.

The other two large synagogues, the Agudas Achim and the Ezrath Israel never attempted to carry on activities which would interest the younger generation. The Agudas

and started this the beginning of youth activities in the city.
The Temple succeeded in its first year, although some orthodox
groups in the community were opposed to it. It operated for
about 17 individuals who joined the organization and who
brought a modern look to the city. The Temple, however, has
followed the pattern established by the other synagogues.
It has failed to appeal to the people, especially the youth
of the city. It has not an active force in the community and
its contributions are negligible. This is not an at-
tempt to discredit any group in the community, but merely to
point out that the only real move made by a synagogue is the
effort to encourage the interest of youth in Jewish activities.
There is only a limited success.
One other attempt to convert the latent synagogue into
what is really a youth group has failed. A group of young people
was made in 1955. Members of the synagogue, the Beth Israel,
associated with the youth and named a youth club of an at-
tempt to the older man. A Sunday school was established to
interest the children and Friday evening services in English
were instituted to interest the youth. The attempt was
given up when the older generation refused to cooperate and
the progress of the youth members remained unimpaired.
The synagogue has failed to interest the youth in Jewish activities.
The youth have never attempted to carry on activities.
The youth would interest the younger generation. The synagogue

Achim synagogue has employed a Rabbi for only two brief periods; the first beginning in 1927 and ending in 1929, and the second since 1938. The Ezrath Israel synagogue has never been able to afford a Rabbi.

Dissatisfaction with the orthodox synagogues existed not only among the young people who found the services too foreign to them but also among a small group of young people who were themselves extremely orthodox in their beliefs. These people sought an orthodox service which would appeal to young adults. When the Beth Israel organization was unwilling to aid them, the group formed a chapter of Young Israel, a national orthodox youth group, and met in the Hebrew school for religious services. The group finally grew, through the activity of one individual, and in the Fall of 1941 purchased their own building for use as a synagogue. This brought to six the number of synagogues existing in Malden at the end of 1941, since the congregation in Maplewood has disintegrated and its building had been taken over by the Temple.

The only other large communal institution has been the Hebrew school. Previous mention has been made of the control exerted by the Orthodox Rabbi on the educational policy of the school. The result of the struggle between this person and the supporters of the school was the failure of the latter group to continue their interest in the institution. In 1929, failure to receive the needed financial support resulted in

which synagogue has employed a Rabbi for only two brief periods, the first beginning in 1927 and ending in 1930, and the second about 1932. The Hebrew Israel synagogue has never been able to attract a Rabbi.

Directly connected with the orthodox synagogue situation not only among the young people who found the services too foreign to them but also among a small group of young people who were themselves extremely orthodox in their beliefs. These people consider an orthodox service which would appeal to young people. When the Hebrew Israel organization was established in 1921, the group formed a chapter of Young Israel, a national orthodox youth group, and met in the Hebrew school for religious services. The group finally grew, through the activity of one individual, and in the fall of 1921 purchased their own building for use as a synagogue. This building is at the corner of synagogue extending in Harlem at the end of 1921, since the congregation in Madison Ave discontinued and its building had been taken over by the Temple.

The only other large communal institution has been the Hebrew school. Previous mention has been made of the control exercised by the Orthodox Board on the educational policy of the school. The result of the struggle between the parents and the supporters of the school was the failure of the latter group to maintain their interest in the institution. In 1922, failure to resolve the needed financial support resulted in

closing the school for four months. The following year the supporters of the institution reopened it but without the support of the Beth Israel synagogue. The curriculum was modernized and a faculty of American-born teachers was engaged. As years went on, the orthodox group once more lent its support to the school but its influence in controlling the curriculum was definitely gone. The school has struggled to keep its doors open and each year has been able to receive sufficient support to do just this. The number of children served by the school has ranged at various times from 100 to 300, with the average enrollment during the past decade at less than 150.

CHAPTER III

THE COMMUNITY IN 1942

Population statistics. Any study of a Jewish community must recognize that the lack of accurate statistics is a definite limitation. The fact that the Census of the United States does not include the statistics of religious groups means that most figures are merely estimates or approximations. Such a limitation has been faced in this study but an attempt is made in this section to arrive at a valid figure.

The total population of Malden in 1940 was listed as 58,010¹. This figure is a reduction of 26 from the census report of 1930 which listed the population as 58,036. The 1940 census reports the density of the Malden population as 11,700 per square mile. The city is situated five miles north of Boston and is served by the Boston Elevated Railway as well as the Boston and Maine Railroad. The city does not have a major industry although there is a large rubber factory and there are two large knitgoods factories in the city.

Leaders in the community have expressed the belief that the local Jewish population is somewhere between ten and twelve thousand. For substantiation of these figures the

¹ Sixteenth Decennial Census of the United States, Preliminary Report on Cities of Over Fifty Thousand (Washington: United States Census Bureau, 1941)

THE COMMUNITY IN 1948

Population statistics. Any study of a Jewish community

must necessarily face the lack of accurate statistics in a

definite limitation. The fact that the Census of the United

States does not include the statistics of religious groups

means that most figures are merely estimates or approximations.

Such a limitation has been faced in this study but an attempt

is made in this section to arrive at a valid picture.

The total population of Melton in 1948 was listed as

28,010. This figure is a reduction of 28 from the census of

1940 of 28,038 which listed the population as 28,038. The

1940 census reports the density of the Jewish population as

11,700 per square mile. The city is situated five miles

north of Boston and is reached by the Boston Western Highway

as well as the Boston and Maine Railroad. The city does not

have a major industry although there are large rubber, leather

and shoe and two large knitwear factories in the city.

Leaders in the community are represented by the Jewish

social Jewish population is composed of persons born in

twelve groups. For substitution of these figures the

local leaders turn to the American Jewish Yearbook which lists the population in 1937 as 11,170². This publication, however, does not disclose the source of its information. The Jewish Welfare Board in a study made of Boston³ includes a brief section on Malden in which the population for the community is stated as 6,870. The great discrepancy between these two figures immediately raises the question of the validity of either. The Jewish Welfare Board study explains the source of their estimate. It is based upon the number of Jewish children between the ages of five and fourteen as estimated by the Malden School department. The figure suggested for this age group was 1134. The J.W.B. study then estimated the total population to be 6,870 since the United States Census Bureau reported that 16.35 per cent of the American population is between the ages of five and fourteen.

Local communal leaders who have seen the Jewish Welfare Board figures are in agreement that the population is much higher than 6,870. For the purpose of this study, therefore, a survey was made of the names in the Malden City Directory of 1941⁴. This required the systematic checking of each individual name to ascertain which were Jewish

² American Jewish Yearbook, Op. Cit. Vol. 43, p.660.

³ The Jewish Welfare Board, A study of the Boston Jewish Community, 1940 (New York: Mimeographed, 1941)

⁴ Malden City Directory, 1941 (Boston: R.L.Polk, Company, 1941) Vol. XLV, pp.194-778.

Local leaders turn to the American Jewish Yearbook which
states the population in 1937 as 11,100. This population,
however, does not disclose the source of its information.
The Jewish Welfare Board in a study made of Boston's Jewish
population section on Waltham in 1937 and population for the
community is stated as 8,800. The great discrepancy between
these two figures immediately raises the question of the
validity of either. The Jewish Welfare Board study stating
the source of their estimate. It is based upon the number
of Jewish children between the ages of five and fourteen as
estimated by the Malden School Department. The figure
submitted for this age group was 1,100. The J.W.B. study then
estimated the total population to be 8,800 since the United
States Census Bureau reported that 18.88 percent of the
American population is between the ages of five and fourteen.
Local community leaders who have seen the Jewish Wel-
fare Board figures are in agreement that the population is
much higher than 8,800. For the purpose of this study,
therefore, a survey was made of the houses in the Malden City
Directory of 1941. This required the extensive checking
of each individual name to ascertain which were Jewish.

1. American Jewish Yearbook, Vol. 12, 1937.
2. Jewish Welfare Board, A Study of the Jewish
Community, 1930 (New York: American Jewish Archives,
1931) (Boston: A.J.A., 1931).
3. Commonwealth, Vol. 12, 1937.

names. On the surface, such a check is extremely unscientific since it is often difficult to know whether a person is Jewish by his name. Acquaintance with the community and with a large part of the Jewish population made for a minimized margin of error. The Malden City Directory disclosed 5,351 individuals above the age of 19. The 1940 census reported that approximately thirty-five per cent of the population falls in the age groups below twenty. Using that figure it is found that approximately 7124 Jews live in the city. No attempt is being made to suggest this as the correct figure for the population but it does tend to validate the statistics of the Jewish Welfare Board from which it differs by only 254. The difference between the Jewish Welfare Board estimate and that in the American Jewish Yearbook had been 4,300. For the purpose of this study, therefore, the population will be considered to be in the vicinity of 7,000 or 12 to 13% of the total population.

Distribution of the Jewish Population. The Jewish population is distributed over the greater part of the city but there are a number of districts in which the majority of the Jews reside. The section of the city which is considered the Jewish district is the Faulkner area, with Suffolk Square as its center. Here are located the three large synagogues, the Malden Hebrew school and the main Jewish shopping district. The majority of residents in the area are Jewish

On the surface, such a check is extremely unscientific. It is often difficult to know whether a person is Jewish by his name. Acquaintance with the community and its various parts of the Jewish population made for a minimum number of errors. The Maiden City Directory disclosed 2,321 individuals above the age of 18. The 1940 census reported that approximately thirty-five per cent of the population falls in the age groups below twenty. Using that figure it is found that approximately 754 Jews live in the city. No attempt is being made to suggest this as the correct figure for the population but it does tend to validate the estimate of the Jewish Welfare Board, from which it differs by only 104. The difference between the Jewish Welfare Board estimate and that in the American Jewish Yearbook has been 4,500. For the purpose of this study, therefore, the population will be considered to be in the vicinity of 7,000 or is to 10% of the total population.

Distribution of the Jewish Population

District is distributed over the greater part of the city but there are a number of districts in which the majority of the Jews reside. The center of the city which is considered the Jewish district is the Westman area, with Bartok Square as its center. There are located the three large synagogues, the Jewish Home School and the main Jewish shopping district. The majority of residents in the area are Jewish.

although there has been a very gradual infiltration of Irish and Negroes. The representatives of this district in the Malden Common Council and in the Board of Aldermen are Jewish. The community itself thinks of Suffolk Square as its center. At one time virtually all the Jews in the city lived somewhere in the Faulkner district.

The second largest concentration of Jews in 1941 was to be found in a section of the city bounding the Faulkner area. This district is divided from the Faulkner section by a railway track and a main thoroughfare. The district has a small shopping center with two stores that specialize in Jewish products. Its population is made up mainly of business men and some of the community's professional men. The section is within walking distance of the Suffolk Square shopping center.

A new settlement of Jews has grown up in the Belmont Hill district of the city. A few families have been residing here for many years but the construction of new homes in the area has drawn many families from other districts. This section has no shopping district of its own but is still within walking distance from Suffolk Square.

Maplewood, the oldest Jewish residential area now has only a few Jewish families. This section is some distance from the main centers of the Jewish community. Between Maplewood and the second area mentioned above, there is a small settlement on Granville Avenue Hill. This group is

although there has been a very gradual infiltration of Irish and Negroes. The representative of this district is the Malden Council Council and in the House of Representatives the Jewish community is well represented. The community is well represented in the House of Representatives. At one time virtually all the Jews in the city lived somewhere in the Back Bay district. The second largest concentration of Jews in 1901 was to be found in a section of the city bounded by the Back Bay. This district is divided from the Back Bay section by a railway track and a main thoroughfare. The district has a small shopping center with two stores that specialize in Jewish products. The population is made up mainly of business men and some of the community's professional men. The section is within walking distance of the South Square shopping center. A new settlement of Jews has grown up in the Belmont Hill district of the city. A few families have been residing here for many years but the construction of new houses in the area has drawn many families from other districts. This section has no shopping district of its own but is still within walking distance from South Square. Neglected, the oldest Jewish residential area now has only a few Jewish families. This section is some distance from the main centers of the Jewish community. Between Neglected and the second area mentioned above, there is a small settlement on Oakville Avenue Hill. This group is

small and the synagogue in the district must find part of its support in the rest of the community.

The number of Jewish families living in the west end of the city has been gradually increasing. A few years ago this area was considered closed to Jewish settlement but a number of local business and professional men have purchased homes in this district during recent years. The area is not within walking distance of Faulkner and the children from the area are transported to the Hebrew school by a bus service.

Facts regarding economic distribution. It is not within the scope of this study to deal with the economic distribution of the local Jewish population. Certain facts regarding the distribution of Jews in the professions, from which the majority of the communal leaders come, is of value in such a study. In planning for the future, the potential leadership available in the community must be considered.

Malden has a very large group of young Jewish professionals, out of proportion to their percentage in the population. It is from this group of professionals that many of the communal leaders come. It is the existence in Malden of so large a group of able leaders that makes it possible to think in terms of a more progressive community. Many of these men have succeeded in their professions and must be considered financially important in the community. By virtue of their status in the community, they are expected to provide leader-

and the response in the district and the part of the support in the form of the community.

The number of Jewish families living in the area and the city has been gradually increasing. A few years ago this area was considered almost as Jewish settlement and a number of local business and professional men have purchased homes in this district during recent years. The area is not within walking distance of the center and the children from the area are transported to the Hebrew school by a bus service.

Notes regarding economic distribution. It is not within

the scope of this study to deal with the economic distribution of the local Jewish population. Certain facts regarding the distribution of Jews in the professions, from which the majority of the communal leaders come, is of value in such a study. In planning for the future, the potential leadership available in the community must be considered. There is a very large group of young Jewish professionals, out of proportion to their percentage in the population. It is from this group of professionals that many of the communal leaders come. It is the experience in Berlin of so large a group of able leaders that makes it possible to think in terms of a more progressive community. Many of these men have succeeded in their professions and have been considered financially important in the community. By virtue of their status in the community, they are expected to provide leadership

ship.

The following is the distribution of Jews in some of the major professions. The statistics are based on the data included in the Malden City Directory. In January 1941, there were thirty Jewish doctors in the city out of a total of seventy-five, i.e., forty-three per cent of the total. Jewish lawyers numbered fifty out of 105, or forty-five per cent of the total. There were only nineteen Jewish dentists but they were fifty-three per cent of the total⁵.

A discussion of economic distribution insofar as this is a factor in the communal organizations must include some details regarding the Jewish business men. The local Chamber of Commerce does not have any statistics regarding the distribution of local business among the various religious and racial groups. However, Clarence Clark, the executive secretary of the Malden Chamber of Commerce explained in an interview that 20 per cent of the members of the organization are Jewish, i.e., sixty out of three hundred. The total figure includes the officials of the public utilities and the large industries in the city. Since there are few Jews among that group in the city, the number of Jews in the local retail trade form a large portion of the total in this phase of local business. This group includes many of the communal leaders

5 Malden City Directory, op. cit., pp.910-948.

including many of the directors of the Malden Hebrew School, the Temple Tifereth Israel, and the Congregation Beth Israel.

There are a large number of Jewish men who own or work in local retail business establishments. These include many too small to be associated with the Chamber of Commerce. This makes for a more unified local community since many of the men work in the city in which they reside.

Malden does not have any unusually rich families. One family which owns a local mill has only a few of its members residing in the city and they are inactive except for one member of the family. Local and national causes receive relatively little support from them. The only other family considered wealthy is active in the community and does support communal and national causes.

This list was exclusive of branches and chapters of the large organizations. The total number of distinct groups, i.e., including the branches and chapters, was eighty-one.

This figure is not inclusive for all the Jewish groups working in the city. A number of organizations were not considered within the scope of this study. Only those organizations which have a formal organizational structure and which are purely social in purpose were included. The associations

including many of the directors of the United Hebrew School,
the People's Theatre Israel, and the Congregation Beth Israel.
There are a large number of Jewish men who own or work
in local retail business establishments. These include many
too small to be associated with the Chamber of Commerce. This
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tively little support from them. The only other family con-
sidered wealthy is active in the community and does support
community and national causes.

CHAPTER IV

JEWISH ORGANIZATIONS IN MALDEN: 1941

Introduction. Queen and Thomas¹ have quoted the following description by Louis Worth of the Jewish community.

All in all, it may be anticipated that the Jews, having a long experience as city dwellers, having a well developed set of institutions, considering themselves and being viewed by others, as a community, will continue for many years to offer one of the best examples of local community life in our metropolitan centers.

The object of this study is to learn to what extent the Jewish organizations and institutions of Malden reach the standards set up by Worth. The method of securing a complete list of organizations has already been mentioned. The complete list with which this work was undertaken included forty-nine distinct organizations. This list was exclusive of branches and chapters of the large organizations. The total number of distinct groups, i.e., including the branches and chapters, was eighty-one.

This figure is not inclusive for all the Jewish groups meeting in the city. A number of organizations were not considered within the scope of this study. Only those organizations which have a formal organizational structure and which are purely social in purpose were included. The associations

¹ Stuart Queen and Lewis Thomas, The City-A Study of Urbanism in the United States (New York: McGraw-Hill Co., Inc., 1939) p.326.

CHAPTER IV
JEWISH ORGANIZATIONS IN MALDEN: 1941

Introduction. Green and Thomas have noted the fol-

lowing description of Boston's Jewish community.

All in all, it may be anticipated that the Jews, having a long experience as city dwellers, having a well developed set of institutions, considerable experience and being viewed by others, as a community, will continue to carry out to offer one of the best examples of local community life in our metropolitan centers.

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This figure is not inclusive for all the Jewish groups

meeting in the city. A number of organizations were not con-

sidered within the scope of this study. Only those organiza-

tions which have a formal organizational structure and which

are usually active in purpose were included. The associations

from which only the members derive financial benefit were not considered. The purpose of the organization must include more than the personal gains of the individual members.

The Malden Jewish community has a number of credit unions located in Suffolk Square. The credit unions, like banks, serve the community but their purpose is the profit gained in affording a service. Thus, they can not be considered organizations.

A very common type of group found in the city are known as Acktziass. The name is derived from a Yiddish word meaning a share or a part². Each member of the organization is a share-holder and derives certain financial benefits from membership. The groups are not active in the community and never turn to the community for support. Rumor has it that these groups are extremely numerous in the community but no survey of the actual number of existing groups has ever been made.

Another type of group common in the Jewish community is the bridge and mah jong club. Although not an organization, the bridge club is a strong competitor to the local organizations. Women's groups in the city are forced to plan their activities with the bridge clubs in mind. The members of these clubs have a strong loyalty to their group so that affairs con-

2 Alexander Harkavy, Yiddish-English Dictionary (New York: Hebrew Publishing Company, 1910) p.74.

from which only the members derive financial benefits were not
considered. The purpose of the organization was to provide
and the personal gain of the individual members.
The Jewish community has a number of credit
unions located in Baltimore. The credit unions, like
banks, serve the community but their purpose is the profit
gained in affording a service. Thus, they can not be consid-
ered organizations.

A very common type of group found in the city are known
as Klubs. The name is derived from a Yiddish word meaning
a share or a part. Each member of the organization is a
shareholder and derives certain financial benefits from
membership. The groups are not active in the community and
never turn to the community for support. Rumor has it that
these groups are extremely numerous in the community but no
survey of the actual number of existing groups has ever been
made.

Another type of group common in the Jewish community is
the bridge and mah jong club. Although not an organization,
the bridge club is a strong competitor to the local organiza-
tions. Women's groups in the city are forced to plan their
activities with the bridge clubs in mind. The members of these
clubs have a strong loyalty to their group so that similar con-

flicting with the day on which they meet will often lack their support. On a few occasions, bridge clubs have sponsored benefits for local institutions but in the main are considered in terms of their competition. Competition with organizations is made especially keen by the fact that many women are members of more than one bridge club.

Types of Organizations. The types of organizations in the community at the end of 1941 were as varied as the groups that made up the community. It is often difficult to classify an organization since most groups are not limited to one purpose. Most of them do have, however, a primary purpose around which the greater part of their activity centers. The following table gives the distribution of organizations according to their primary purposes. The first column lists the number of distinct organizations under each type and the second column included the total number of groups of each type. Thus under the heading "fraternal" we find 12 distinct organizations. These organizations include the four distinct Bnai Brith groups, Bnai Brith itself, the Ladies' Auxiliary, the Junior League of Bnai Brith and the Aleph Zadih Aleph. In the column of total groups in the community, we find 14 groups listed. The reason for this is the existence of three A.Z.A. clubs in the community. Since A.Z.A. has already been included once as a distinct organization, the two remaining chapters have been added to the figure in the first column.

...with the fact that many of these...
...On a few occasions, these clubs have...
...in the past, but in the future...
...of these organizations...
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following table gives the classification of organizations
according to their primary purposes. The first column lists
the number of distinct organizations under each type and the
second column includes the total number of groups of each type.
Thus under the heading "Professional" we find 15 distinct orga-
nizations. These organizations include the four distinct kind
of groups, four distinct kind, the local auxiliary, the
Junior League of New York and the New York League. In the
column of total groups in the community, we find 15 groups
listed. The reason for this is the existence of three A.E.A.
clubs in the community. Since A.E.A. has already been in-
cluded once as a distinct organization, the two remaining
examples have been added to the figure in the first column.

In this manner, we get the number fourteen in the second column. The same system has been used in arriving at the other figures included in the following table. This differentiation between distinct organizations and the total number of groups in the community was necessary because of the tendency to interchange the two figures indiscriminately. A clear picture of the organizations requires such a differentiation.

CLASSIFICATION AND DISTRIBUTION
OF ORGANIZATIONS

Type of organization	Number of organizations	Total number of groups
Musical	1	1
Religious	8	18
Philanthropic	2	8
Fraternity	12	14
Clubs	2	16
Sports	2	10
Social	2	2
Business	2	10
Totals	40	81

In this manner, we get the number of persons in the second column. The same system has been used in arriving at the other figures included in the following table. This illustration presents distinct organizations and the total number of groups in the community are necessarily because of the tendency to interchange the two figures indistinctly. A clear picture of the organization requires such a differentiation.

Table with multiple columns and rows of data, including names and numbers, which is extremely faint and mostly illegible.

TABLE I

CLASSIFICATION AND DISTRIBUTION
OF ORGANIZATIONS

Type of organization	Number of organizations	Total number of groups
Educational	1	2
Religious	6	16
Philanthropic	9	9
Fraternal	12	14
Zionist	9	18
Scouting	2	10
Social	2	2
Miscellaneous	8	10
Totals	49	81

TABLE I

CLASSIFICATION AND DISTRIBUTION
OF ORGANIZATIONS

Type of Organization	Number of Organizations	Total Number of Groups
Religious	1	2
Philanthropic	3	15
Professional	12	14
Political	7	19
Business	2	10
Medical	2	2
Miscellaneous	8	10
Totals	25	61

Educational organizations. There is one institution in the community which has had as its sole purpose providing a Jewish education for the youth of the city. The institution is considered a community responsibility but the actual work of maintaining the building and directing its activities is in the two groups directly associated with it. The main support for the Hebrew school comes from the male membership. This group has an organization known as the Malden Hebrew School. The president of the organization is also president of the school.

The number of members in the organization has varied in the last few years between 150 and 200. The annual membership to the organization is five dollars but there have been a few individuals who have annually subscribed more to the support of the institution. Although the organization has considered their membership to be in the vicinity of 200, the treasurer has reported difficulty in collecting dues from many of the members. He has reported, however, an increase in the payment of dues during the current season.

Full payment of dues by the complete membership of the school would result in an annual income of approximately \$1000 a year. This would be only one eighth of the total budget which is eight thousand dollars a year. A second source of income has been the tuition paid by the pupils at the school. This source has never been substantial since

Functional organization. There is no institution in the community which has an active purpose serving a local interest for the youth of the city. The institution is considered a community responsibility but the actual work of maintaining the building and its contents is in the hands of groups directly associated with it. The main support for the Hebrew school comes from the Hebrew community. This group has an organization known as the Hebrew Hebrew School. The president of the organization is also president of the school.

The number of members in the organization has varied in the last few years between 150 and 200. The annual membership to the organization is five dollars but there have been a few individuals who have voluntarily contributed to the support of the institution. Although the organization has considered their membership to be in the vicinity of 200, the treasurer has reported that only 150 individuals have been reported as members. He has reported, however, an increase in the amount of dues during the current season. Full payment of dues by the complete membership of the school would result in an annual income of approximately \$1000 a year. This would be only one eighth of the total budget which is about \$8000 a year. A second source of income has been the tuition paid by the pupils at the school. This source has never been substantial since

tuition was not demanded from children who were unable to pay. The school is known in the city as the Malden Hebrew Free School and the community considered the education of the children as their responsibility. If a family was unable to pay the tuition, then the community would have to pay for it. The officers of the school have realized that numerous families have taken advantage of this policy in the past. An attempt is now being made to rectify this situation by requiring payment of tuition whenever the family is able to pay even the smallest sum.

The school derives its greatest income from an annual fund-raising affair. The affair usually takes the form of a moving picture show for which tickets are sold throughout the community. In addition, a program booklet is printed. The show and program booklet for 1941 netted the school approximately \$1500. This aspect of the school's income will be discussed in detail in the chapter on "Communal Fund-raising Activities"³. This income has been supplemented by annual appeals in the synagogues, donations by organizations and by the activities of the Sisterhood of the Malden Hebrew School.

The leadership of this organization during the past twelve years has been in the hands of a few individuals. The leaders have never made an attempt to keep control of the organ-

3 Cf. post, Chap. V, p.56.

...was not demanded from children whose parents pay.
The school is known in the city as the Hebrew School.
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children as their responsibility. It is a family who is
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mately \$1500. This aspect of the school's income will be dis-
cussed in detail in the chapter on "Community Fund-raising
Activities." This income has been supplemented by annual
donations in the form of cash, donations by organizations and by
the activities of the students of the Hebrew School.
The leadership of this organization during the past
several years has been in the hands of a few individuals. The
leaders have never held an advisory position of the organ-

ization. Rather, there has been a concerted drive to interest new people in the institution. A new interest did arise during the school year of 1940-1941. The organization had been carrying on its activities but the financial condition of the school was poor. A group of younger people became interested in the school and assumed responsibilities in the organization. Their interest, however, was not limited to the maintenance of the building and an entire chapter of this study will deal with their proposals⁴. However, the new leaders of the school have raised the income so that the financial problems which faced the preceding administration are no longer acute. The increase in the weekly tuition income from an average of forty dollars a week in 1940 to an average of 100 dollars in 1942 and the allocation of two thousand dollars by the United Jewish Appeal⁵ have reduced the school's financial problems.

The Sisterhood of the Malden Hebrew School was organized in 1929 to supplement the fund-raising of the male membership. The sisterhood developed at the time when the school was closed for a brief period and the directors were unable to meet the school's budget. The sisterhood undertook to supplement the regular activities and sponsored a large show with its own program book each spring. Responsibility

4 Cf. Chapter VI, p.63.

5 Cf. Chapter V, p.59.

London. However, it has been a concerted drive to increase the number of the institution. At the present time the school is the largest year of 1940-1941. The organization has been organized on a non-profit basis but the financial condition of the school is poor. A group of younger people have been asked to take over the school and assumed responsibilities in the organization. They are different, however, but not limited to the same tasks as the existing and an active member of the study will deal with their responsibilities. However, the new leaders of the school have asked the income as that the financial position will be faced and the existing administration has no intention of doing so. The income is the weekly British income from an average of forty dollars a week in 1940 to an average of 100 dollars in 1942 and the allocation of the school's income by the United Nations Agency have raised the school's financial position.

The situation of the United Nations Agency was changed in 1942 to include the total income of the world. The situation developed at the time when the school was asked for a total income and the situation was made to work the school's budget. The situation was not to support the school's activities and suggested a large show with its own program and each activity. Responsibility

for maintenance of the building was placed in the hands of the women. When need for building repairs arose, activities were sponsored to raise the necessary funds. These usually took the form of bridge parties or suppers. In 1940-1941, the sisterhood raised \$1,233 which was used in maintaining the building.

The change in leadership in the men's organization has brought about a change in the activities of the sisterhood. The responsibility for maintaining the building has been assumed by the men and the sisterhood no longer has any need to sponsor its own large affairs. The two groups are now co-operating to make the affairs sponsored by the men sufficiently large to insure a good income. Such cooperation was manifested at the time of the last show sponsored by the Malden Hebrew School. The women undertook to sell tickets and get advertisements and greetings for the program book. The success of this affair satisfied all that such cooperation can be effective. The sisterhood will now have to develop a new purpose. The fact that it is no longer responsible for the building will result in its disintegration unless a new activity is created to interest it. As yet no actual steps have been taken to develop such a purpose.

At the end of 1941 there were no other groups directly associated with the Hebrew School. An alumni organization had once been attempted, but it did not succeed. A new attempt

the maintenance of the building you placed in the hands of the
board. When need for further repairs arose, activities were
suspended to make the necessary funds. These usually took
the form of higher prices on repairs. In 1940-1941, the
district board raised \$1,275 which was used in maintaining the
building.

The change in leadership in the men's organization has
brought about a change in the activities of the district.
The responsibility for maintaining the building has been
assumed by the men and the district no longer has any need
to collect the building activity. The two groups are now op-
erating to make the effort, supported by the men and
activity large in number and in number. This organization was
manifested at the time of the last, when supported by the men
and the district board. The women undertook to build the
and the district board and structure for the program book.
The success of this effort resulted in that such appreciation
and participation. The district will now have to develop a
new purpose. The fact that it is no longer responsible for
the building will result in the organization which is now
responsible is expected to interest it. It is yet no actual steps
have been taken to develop such a purpose. At the end of 1941 there were no other groups directly
responsible to the district board, as district organizations had
been organized, but it did not succeed. A new strategy

was made in the Spring of 1942 but it is impossible, as yet, to know what form it will take and whether it will succeed.

Religious groups. The brief history of the Malden Jewish community has included some historical material on the synagogues in the community. This section will include data about the synagogues in 1941-1942 and the organizations associated with the various synagogues.

Congregation Agudas Achin. The Harvard Street Synagogue, as this congregation is known locally, still meets in the building constructed in 1903. The building itself has a seating capacity of 725 and is of wooden construction. The president of the synagogue reported that the paid membership at the beginning of 1942 was only seventy although the congregation has a few hundred names on its membership list. The membership dues are fifty cents a month with the result that many members pay irregularly and are not paid up. The synagogue sells the greater part of the available seats for the High Holidays from which they derive a large part of their income. In addition, the appeal made in the synagogue during the Holidays results in a large income. This system of selling seats for the Holidays is practiced in all the synagogues in the community and is their largest source of income. This congregation derives a small part of its income from sums paid in connection with certain religious services. The congre-

was held in the Spring of 1942 but it is impossible, as yet, to know what form it will take and whether it will succeed.

Religious groups. The brief history of the Maiden Tower

has previously been included some historical material on the synagogues in the community. This section will include data about the synagogues in 1941-1942 and the organizational status of them with the various synagogues.

Registration Agency Act. The Ministry of the Interior

has, as this organization is known locally, still exists in the building constructed in 1908. The building itself has a seating capacity of 750 and is of wooden construction. The president of the synagogue reported that the building was destroyed at the beginning of 1942 was only severely damaged. The synagogue has a few hundred members on its membership list. The membership consists of fifty members a month with the result that many of them pay irregularly and are not paid for. The synagogue also has the greatest part of the available money for the High Holidays from which they derive a large part of their income. In addition, the synagogue has a synagogue fund. The High Holidays receive in a large income. This amount of income is the synagogue's income is derived from the sale of the synagogue's property and a small part of the income from the sale of the synagogue's property. The synagogue

gants are not compelled to pay for these religious functions but such payments are customary.

The congregation receives financial support from the sisterhood which had 75 paid members at the beginning of 1942. The sisterhood cooperates with the congregation in sponsoring an annual show and program book. The expenses of this congregation are relatively small when compared with those of some of the other local congregations. The building is not a great expense and the synagogue has only a Rabbi. Even during the High Holiday season, no Cantor is hired. The Rabbi of the congregation carries out the entire religious service by himself, thus reducing the expenses of the congregation.

The synagogue has no youth activities. The Rabbi explained in an interview that the congregation considered the youth work the responsibility of the Malden Hebrew School and therefore sponsored none of their own. The congregation actually feels no responsibility toward the youth of the community except insofar as they support the Hebrew School. The synagogue does have a number of small groups made up of the older men who attend the daily services. These groups include a study circle, a group which deals with the religious functions to be carried out in connection with funerals and a group which raises a small sum of money annually to supply lodging and food for wayfarers. These groups make no great demand on the community and are limited to the members of the

congregation. They are not active participants in the larger activities of the city. The congregation as a whole does not play an active role in communal leadership, although they are represented in such activities by their Rabbi.

Congregation Beth Israel. The largest synagogue in the city is the Congregation Beth Israel. It has a seating capacity of nine hundred and there are three hundred members paying an annual dues of twelve dollars. The synagogue has daily services which are held in the vestry of the building which has been reconstructed as a small synagogue. The number of regular attendants at the daily services has been steadily decreasing. The only young people who attend the daily services are those who are in mourning. A Jewish custom followed quite diligently by many young people in mourning is to attend religious services daily for eleven months following the death of a parent. The average Saturday morning in this synagogue is about one hundred. A few young people attend but the majority of people present are those no longer able to work. There are a few people in the community who observe Saturday as the Sabbath and many of these people are in this congregation.

The synagogue has an annual income of about \$10,000 which is derived from membership, the sale of seats on the High Holidays, donations by individuals and from the cemetery owned by the synagogue. The expenses include a mortgage on the building, the salary of the Rabbi and the sexton. The

synagogue has an income greater than its budget. It has been able to aid the Hebrew School and other causes when the need has arisen.

The synagogue has played an important role in the community and it is still a factor which must be considered when plans for communal organizations are being considered. The synagogue derived a great deal of its power in the community from the Rabbi who served as its head for over twenty years. The Rabbi was a strictly Orthodox Jew who refused to accept any reforms in Judaism. As the only Orthodox Rabbi in the community, and for many years the only Rabbi in the city, this gentleman accepted for himself complete Rabbinic authority in the city. In the 1920's some of the younger men in the city had approached this Rabbi requesting that a young man be engaged to assist him. The failure of this movement has already been referred to in Chapter II⁶. A second attempt was made in 1938 and this time the youth group was able to bring a young Rabbi to the synagogue. The new Rabbi organized a Sunday School, introduced Late Friday Evening services for those unable to attend at sundown. The death of the old Rabbi saw a reversion to the extreme Orthodoxy previously prevalent. The young man was no longer able to remain in the synagogue and he was replaced with a European-born Rabbi. Once more the interests of the youth were disregarded by the few older men still

6 Cf. ante, p.6.

synagogue was an indoor space than the outdoor. It has been
able to aid the Hebrew School and other causes when the need
has arisen.

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nity and is still a factor which must be considered when
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any reform in the synagogue. As the only Orthodox Rabbi in the
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was seen as the representative of himself, complete religious authority in
the city. In the 1920's some of the younger rabbis in the city
had approached the Rabbi requesting that a young man be ap-
pointed to assist him. The Rabbi of this movement had already
been referred to in Chapter II, a second attempt was made in
1930 and this time the youth group was able to bring a young
Rabbi to the synagogue. The new Rabbi organized a Sunday
School, introduced late Friday evening services for those un-
able to attend at sundown. The death of the old Rabbi was a
revelation to the extreme Orthodox previously prevalent. The
youth was no longer able to remain in the synagogue and he
was replaced with a European-born Rabbi. One more time inter-
est of the youth was represented by the fact that the Rabbi

p. 2 of 2

remaining at the head of the synagogue.

The congregation had always been influential in the community. For many years it had controlled the educational policy of the Hebrew School. Communal leaders were always careful to consider the views of this congregation lest its opposition be a source of problems. The group no longer has the power wielded when the old Rabbi was alive.

There are a number of organizations associated with the synagogue. The group most closely associated with the synagogue is the Ladies' Auxiliary organized in 1930. In 1941, the Auxiliary had two hundred members who were paying an annual dues of two dollars per person. Dues plus an annual dinner and bridge brings the annual income of the group to approximately five hundred dollars. In 1941 the auxiliary no longer had the Sunday School activities which had previously been its primary interest. As a result, the organization donated \$130 to the American Red Cross and is using the remainder of its income for the synagogue and for other local needs.

Another organization in the synagogue is known as the Chevrah T'hillim. This group of seventy men who pay annual dues of two dollars a year deal with the religious functions associated with burials. While all the large synagogues in the city have such a group, the one at this synagogue is the largest and is called upon by individuals not associated with the synagogue. There are also a number of small groups made up of

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bridge brings the annual income of the group to approximately

five hundred dollars. In 1941 the Auxiliary no longer had the

Sunday School activities which had previously been its primary

interest. As a result, the organization donated \$150 to the

Hebrew School and is using the remainder of its income for

the synagogue and for other local needs.

Another organization in the synagogue is known as the

Chesed T'Shuva. This group of seventy men who pay annual

dues of two dollars a year deal with the religious functions

associated with burials. While all the large synagogues in the

city have such a group, the one at this synagogue is the largest

and is called upon by individuals not associated with the

synagogue. There are also a number of small groups made up of

the older men who attend the daily services but the community has no contact with them.

Congregation Ezrath Israel. The third largest house of worship in the city, this congregation owns the newest synagogue in the city. The building was build in 1924 and has a seating capacity of 625. The new building, however, has a large mortgage which is a burden on the congregation. As a result, they have never been able to afford a Rabbi and have been able to hire a Cantor only for the Holidays. Until 1940, the congregation sponsored an annual show and program book which they have now discontinued. The income is now derived from membership dues of six dollars a year paid by the one hundred members, from the annual appeal on the High Holidays and the small fund-raising affairs of the sisterhood. The latter group had a membership of eighty in 1941 with an annual dues of two dollars.

The congregation sponsors no youth activities and plays no active role in the community. It serves the religious needs of its membership but has made no attempt to bring the youth into its activities. As is the case with the other large Orthodox synagogues, it is open for daily religious services.

Congregation Mishkan Tefila. This synagogue is situated in an area away from the center of the Jewish community. It has a small renovated house on which no money is owed. The

the older men who attend the daily services and the community
has no contact with them. . . .

Conservation of Jewish Law. The third largest house of
worship in the city, this congregation owns the newest struc-
ture in the city. The building was built in 1934 and has a
seating capacity of 850. The new building, however, has a
large mortgage which is a burden on the congregation. As a re-
sult, they have never been able to afford a Rabbi and have
been able to hire a Cantor only for the holidays. Until 1960,
the congregation sponsored an annual show and program book
which they have now discontinued. The income is now derived
from membership dues of six dollars a year paid by the 500
adult members. From the annual appeal on the High Holidays
and the small fund-raising efforts of the synagogue. The
last group had a membership of 500 in 1961 with an annual
dues of two dollars. . . .

The congregation sponsors no youth activities and gives
no active role to the community. It serves the religious needs
of its membership but makes no attempt to bring the youth
into its activities. As in the case with the other large
Orthodox synagogues, it is open for daily religious activities.
Conservation of Jewish Law. This synagogue is situated
in an area away from the center of the Jewish community. It
has a small synagogue, none of which is open. The

congregation has a membership of thirty, most of whom live in the neighborhood of the synagogue. The annual budget of the synagogue is about three hundred dollars a year which is met by the sale of its seventy seats for the Holidays and by the support given the congregation by the Ladies' Auxiliary. The forty members of the sisterhood raised three hundred dollars in 1941, part of which was used to meet expenses for maintaining the synagogue. A brotherhood was organized in 1939 but the leadership was called to the army and the organization was inactive in 1941.

Young Israel. The Young Israel group has been included in this section because its main activity at present centers about its newly opened synagogue. The group was organized in 1936 to offer an opportunity to local youth interested in religious activities to have a social and cultural association. One of the primary purposes of the group was to offer Orthodox religious services which would appeal to the young people. At first the group met in the Beth Israel Synagogue but when difficulties arose between the two groups⁷, Young Israel moved to the Hebrew School. Finally the organization purchased a building at the edge of the Faulkner area and converted it into a synagogue. In addition to the religious services, the group sponsors cultural activities and aids various philanthropic

7 Cf. ante., Chapter II., p.8.

organization has a membership of thirty, most of whom live in the neighborhood of the synagogue. The annual budget of the synagogue is about three hundred dollars a year which is met by the sale of its seventy seats for the holidays and by the support of the synagogue committee by the Ladies' Auxiliary. The forty reports of the synagogue raised three hundred dollars in 1941, part of which was used to meet expenses for maintenance of the synagogue. A brotherhood was organized in 1939 but the leadership was called to the city and the organization was inactive in 1941.

Young Israel. The Young Israel group has been founded in this section because its main activities are present centered. About ten newly opened synagogues. The group was organized in 1935 to offer an opportunity to local youth interested in religious activities to have social and cultural association. One of the primary purposes of the group was to offer Orthodox religious services which would appeal to the young people. At first the group met in the Beth Israel Synagogue but when difficulties arose between the two groups, Young Israel moved to the Hebrew School. Finally the organization purchased a building at the edge of the Parkview area and converted it into a synagogue. In addition to the religious services, the group sponsors cultural activities and also various philanthropic

causes. The forty-five members pay an annual dues of three dollars a year. This income is insufficient to cover the expenses of the synagogue. However, the extreme interest of one wealthy family has resulted in their support of the cause. This support plus the sale of seats on the High Holidays covers the budget of the organization.

Temple Tifereth Israel. The manner in which the Temple developed has already been dealt with in Chapter II⁸. The present organization is made up of much the same group who first became interested in the Temple. The membership of the Temple has averaged about 175 since the inception of the organization. The Temple meets in the synagogue in Maplewood which was built by the residents of that area when there was a large Jewish population there. The building does not have a great deal of maintenance expense since the mortgage is small. The members of the Temple live in all sections of the city and the majority of them ride to the services. The Temple conducts Conservative services. Hats are worn during the service and the major part of the liturgy is recited in Hebrew. Parts of the liturgy, however, are translated into English and the sermon is always delivered in that language. The membership includes the younger business and professional men of the city who pay an annual dues of fifteen dollars a year. These dues

⁸ Cf. ante., Chapter II., p.6.

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do not include seats for the High Holidays. Since the income from the membership dues and the sale of seats does not cover the expenses of the Temple, the organization sponsors an annual Monte Carlo Dance with an advertising book.

The Temple employs both a Rabbi and a Cantor and is the only synagogue in the city which has both. Sabbath morning services are held throughout the year and during the winter season the Temple sponsors Friday Evening services. The purpose behind the organization of the Temple was to offer religious services which would appeal to the youth of the community. This has not been the case. Although the 350 seats in the Temple are filled on the High Holidays, the average attendance on Friday evening during the past season has been forty to fifty. Actually, the Temple has failed to interest the youth of the community. People in the community have wondered why this type of institution has failed in Malden whereas it has succeeded in many other cities. The answer, they feel, lies in the personality of the Rabbi who is unable to stimulate sincere interest in his organization.

At the insistence of the leaders of the Temple, a junior group was organized in the Fall of 1940. It was felt that an organization appealing to young people between the ages of eighteen and twenty-one might convert their apathetic attitude into one of sincere interest. In December, 1941, the Junior League of the Temple had a paid membership of fifty.

to include seats for the High Holidays. Since the income from the membership dues and the sale of seats does not cover the expense of the Temple, the organization sponsors an annual Monte Carlo Dance with an advertising book. The Temple employs both a Rabbi and a Cantor, and is the only synagogue in the city which has both. Sabbath morning services are held throughout the year and during the winter season the Temple sponsors Friday evening services. The purpose behind the organization of the Temple was to offer religious services which would appeal to the youth of the community. This has not been the case. Although the 300 seats in the Temple are filled on the High Holidays, the average attendance on Friday evening during the past season has been forty to fifty. Actually, the Temple has failed to interest the youth of the community. People in the community have wondered why this type of institution has failed in Madison. The answer is that it has succeeded in many other cities. The answer, they feel, lies in the personality of the Rabbi who is unable to stimulate sincere interest in his organization. The influence of the leadership of the Temple, a factor which was emphasized in the fall of 1940. It was this that an organization appealing to young people between the ages of eighteen and twenty-one might attract further attention. In December, 1941, the Junior League of the Temple had a paid membership of fifty.

The main activity of this group in the two seasons that it has existed has been to stage a play to raise money for the organization. The president explained that the group had had very little cultural activity although the purpose of the group was religious and educational. The organization has failed to interest many of the young people and the reactions of the adults has been one of dissatisfaction.

The Temple has sponsored both a brotherhood and a sisterhood. While the latter group has been successful in its activities, the brotherhood has been an extremely inactive group. The brotherhood at one time had a paid membership of over one hundred but during the 1941-1942 season the paid membership has been about fifty. Failure of the group to keep its members has been the result of lack of a program. The group had carried on meetings for years with the entire program depending on outside speakers. Participation by the group in activities was unknown and the interest in the brotherhood gradually diminished.

The sisterhood, on the other hand, has been more successful. In 1941 it had two hundred members, most of whom had paid their annual dues of two dollars a year. The women raised eight hundred dollars in 1941 from the dues and the affairs they sponsored. One hundred sixty dollars of this was raised by the publication of a New Years Greeting booklet. The income of the organization is used in the upkeep of the

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efforts they sponsored. One hundred fifty dollars of this was
relayed by the publication of a New Year's greeting booklet.
The income of the organization is used in the upkeep of the

Temple and in 1941 the sisterhood remodeled the vestry of the building.

The Temple also sponsors a Sunday school. The majority of the children who attend are the sons and daughters of Temple members but membership in the organization is not required. The course of study covers six years and is completed with a confirmation ceremony. The popularity of the school has been decreasing and with the change in the program of the Hebrew School may decrease even more.

Zionist groups. The Zionist groups in the city have a total membership of 902. The groups range in size from the Poale Zion branch with 13 members to the Malden Chapter of Senior Hadassah which has a membership of 260. The ages in the local Zionist groups range from nine upward. All Zionist youth work in the city is done by Young Judea, a national Zionist youth organization. The Malden clubs appeal to two hundred youngsters between the ages of nine and sixteen. Zionist activities for young adults are handled by the local chapter of Junior Hadassah and the Hadassah Business and Professional group. The former group had seventy-five paid members at the end of 1941 and the president reported the average age to be about twenty-two. The Business and Professional Group had a membership of thirty with a minimum age for membership about twenty-four. The remaining adult groups in the city had a total membership of 583.

Temple was in 1941 the illustrated recorded the variety of the
building. The temple also sponsors a Sunday school. The majority
of the children who attend are the sons and daughters of
Temple members but membership in the organization is not re-
stricted. The course of study covers six years and is completed
with a confirmation ceremony. The flexibility of the school has
been decreasing and with the change in the program of the
Masonic School may decrease even more.

Elmwood groups. The Elmwood groups in the city have a
total membership of 902. The groups range in size from the
Polaris Elks branch with 18 members to the Madison Chapter of
Senior Madonnas which has a membership of 280. The age in
the local Elks groups ranges from nine upward. All Elks
work in the city is done by Young Ladies, a national
Elks youth organization. The Madison Elks appeal to two
hundred youngsters between the ages of nine and sixteen.
Elks activities for young adults are handled by the local
chapter of Junior Madonnas and the Madonnas Business and Pro-
fessional group. The former group had seventy-five paid
members at the end of 1941 and the president reported the
average age to be about twenty-two. The Business and Pro-
fessional Group had a membership of thirty with a minimum age
for membership about twenty-four. The remaining adult groups
in the city had a total membership of 285.

Each of the Zionist groups in the city has the same basic purpose, the upbuilding of Palestine. Within this very general purpose, these groups have different philosophies and interests. Their appeal is to different elements in the community but through their cooperation, successful work is carried out.

An attempt was made to receive from each organization in this category an exact financial report for the year 1940-1941. The total amount of money reported in the study was \$8,850. This sum includes money which remained in the treasuries of the local organizations but does not include the money raised for Palestine in the United Jewish Appeal. The reports of some of the Malden groups were given in round numbers and may, therefore, have been slightly exaggerated. The figures, however, are equalized by the donations of some local individuals and groups to Zionist causes direct to the National organizations which are not included in the local total.

Zionist fund-raising is not limited to the activities of the various Zionist groups. The entire community participates in the United Jewish Appeal which assigns a portion of the money it raises for work in Palestine. The Malden appeal in 1940-1941 raised \$11,791 of which approximately one third or slightly less than four thousand dollars went to the Palestine fund-raising agencies. This brings the total raised in Malden during the year 1940-1941 to about twelve thousand

dollars for Zionist causes alone.

The following table shows the number of members in each of the local Zionist organizations, the amount of dues paid by each member and the total amount raised by the organization in 1940-1941. The Poale Zion group reported a sum which is exceedingly high for the number of paid members in their group. Their total, however, includes the eight hundred dollars raised by the Palestine Labor Campaign in 1940 and for which they have assumed the credit. The largest amount of money was raised by Senior Hadassah whose 260 women raised a total of \$3500. Of this amount, \$1000 was allocated for the Youth Aliyah, the organization which brings European children to Palestine. Of the remaining \$2500, all but 300 was sent on to the national office of the organization. The two other groups of Hadassah, the Business and Professional group and Junior Hadassah raised a total of 750 dollars. This brings the Hadassah total to \$4250 for 1940-1941.

Includes the sum raised by the Palestine Labor Campaign.

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The following table shows the number of members in each of the local Zionist organizations, the amount of dues paid by each member and the total amount raised by the organization in 1940-1941. The table also shows the amount of dues which is ex-actly equal for the number of paid members in their group. Their local, however, includes the eight hundred dollars raised by the Palestine Labor Council in 1940 and for which they have assumed the credit. The largest amount of money was raised by Senior Hadassah whose 100 women raised a total of \$2500. Of this amount, \$1000 was allocated for the Youth Aliyah, the organization which brings European children to Palestine. Of the remaining \$1500, \$1000 was given to the national office of the organization. The two other groups of Hadassah, the Business and Professional group and Junior Hadassah, raised a total of 700 dollars. This brings the Hadassah total to \$4200 for 1940-1941.

TABLE II

MALDEN ZIONIST GROUPS, 1940-1941,
MEMBERSHIP AND FUND-RAISING TOTALS

Name of the organization	Annual dues per person	Number of members	Total income
Malden Zionist District	\$5.00	160	\$800.
Mizrachi	\$3.00	60	\$100.
Poale Zion	\$4.00	12	\$1400.*
Jewish National Workers' Alliance	\$3.00	87	\$2000.
Hadassah	\$4.00	260	\$3500.
Junior Hadassah	\$2.00	75	\$450.
Hadassah, Business and Professional	\$4.00	30	\$300.
Young Judea	\$2.00	200	\$300.
Women's Mizrachi	\$2.00	37	\$74.

*Includes the sum raised by the Palestine Labor Campaign.

TABLE II

MAJOR EIGHTY GROUPS, 1940-1941
MEMBERSHIP AND FUND-RAISING TOTALS

Name of the Organization	Annual dues per person	Number of Members	Total Income
Melton Molar District	\$5.00	150	\$750.
Michigan	\$5.00	60	\$300.
People's Union	\$4.00	18	\$72.00*
Levitt National Levitts' Alliance	\$3.00	87	\$261.00
Levitts	\$4.00	250	\$1,000.
Levitts' National	\$5.00	75	\$375.00
Levitts' National and Professional	\$4.00	30	\$120.00
Levitts' Union	\$2.00	200	\$400.
Levitts' National	\$2.00	57	\$114.

*Includes the sum raised by the Palestine Labor
Campaign.

All the local Zionist groups cooperate in the annual flag and flower days for the Jewish National Fund. Members of the Malden groups participate in a house to house collection on these days. In addition, members of the various groups have Jewish National Fund boxes in their homes. The money raised by this agency is used solely for the purchase of land in Palestine and is the cooperative enterprise of all the groups.

There are three types of Zionist groups in the community appealing to three distinct classes of the population. The Poale Zion and The Jewish National Workers' Alliance appeal to people interest in the building Palestine along Socialist lines. These two groups in Malden have a total membership of 99. The Zionist district and the Hadassah groups, as well as Young Judea, are technically known as General Zionists. Their primary interest is the rebuilding of Palestine and the local groups are not greatly concerned with the economic approach to the problem of Palestine. The third group, the Mizrachi organizations, believes that Palestine should be rebuilt as a religious homeland. The decrease in the number of Orthodox Jews has decreased the number of Mizrachi members and the activities of the local groups.

Zionist Youth Activities. These activities in Malden have been limited to the work of Young Judea. This organization reports an extremely active Malden group and its activi-

all the local Zionist groups cooperate in the annual
the 1934-1935 season for the Jewish National Fund. Members of
the various groups participate in a house-to-house collection
on these days. In addition, members of the various groups
have taken National Fund passes in their homes. Thereby
raising by this agency is used solely for the purchase of land
in Palestine and is the cooperative enterprise of all the
groups.

There are three major Zionist groups in the community
operating in three distinct classes of the population. The
Poles, Jews and the Jewish National Fund. All three groups
people, labor, and the Jewish National Fund. Jewish National
Fund groups in which have a total membership of 92. The

Zionist groups and the Jewish groups, as well as Jewish
labor, are technically known as General Zionists. Their prin-
ciple is the building of Palestine and the Jewish
groups are not greatly concerned with the economic aspects of
the problem of Palestine. The third group, the Jewish organ-

ization, believes that Palestine should be rebuilt as a
religious homeland. The difference in the number of Orthodox
Jews has decreased the number of Jewish members and the ac-
tivities of the local groups.

Zionist Youth Activities. These activities in Maiden
have been limited to the work of Youth Labor. This organiza-
tion reports an extremely active Maiden group and its activi-

ties have been increasing during the past few years. The adult General Zionist organizations have begun to support the youth groups in the city and the feeling among Young Judea leaders has been that the intensity and scope of their work is now definitely increasing. Malden Young Judea is the only organization attempting to do group work with its members. Most of the club leaders are volunteers who were former members of local clubs. In an attempt to give the leaders a knowledge of the techniques of group work, a leader's training course has been started under the direction of Mr. Samuel Dinsky, the principal of the Malden Hebrew School. The clubs meet weekly and follow the cultural program of National Young Judea which is supplemented with arts and crafts and music.

The community lacks Zionist groups for girls between the ages of sixteen and eighteen and for boys between the ages of sixteen and twenty-five. No attempt has been made to offer young male adults any Zionist activity. A national organization for men between the ages of eighteen and twenty-five exists but no chapter has ever been organized in Malden.

Summary. The number of paid members in Malden Zionist groups in 1941 was 902 or 13.82 per cent of the Jewish Welfare Board estimate of the total Jewish population. The groups carry on intensive fund-raising activities and in 1941 raised a total of \$8,825, exclusive of the United Jewish Appeal. Educational programs are a part of the Zionist activity with

There have been interesting during the past few years. The
about 100,000 Jewish organizations have begun to support the
young people in the city and the feeling among young Jews
has been that the intensity and scope of their work is
now definitely increasing. Maimon Young Union is the only or-
ganization attempting to do group work with its members. Most
of its club leaders are volunteers who were former members of
other clubs. In an attempt to give the leaders a knowledge of
the techniques of group work, a leader's training course has
been started under the direction of Mr. Samuel Dinsky, the
principal of the Maimon Hebrew School. The club meets weekly
and follow the national program of National Young Union which
is supplemented with arts and crafts and music.

The community lacks Jewish groups for girls between
the ages of fifteen and eighteen and for boys between the ages
of sixteen and twenty-five. No attempt has been made to offer
young adults any Jewish activity. A national organiza-
tion of Jewish between the ages of fifteen and twenty-five ex-
ists but no branch has ever been organized in Maimon.

Summary. The number of paid members in Maimon Jewish
groups in 1941 was 302 or 12.22 per cent of the Jewish Welfare
Board estimate of the total Jewish population. The groups
carry on intensive fund-raising activities and in 1941 raised
a total of \$2,825, exclusive of the United Jewish Appeal. In-
tensive programs are a part of the Jewish activity with

Hadassah and Young Judea leading in this area. Zionist activities exist for all age groups except girls between the ages of sixteen and eighteen and boys between the ages of sixteen and twenty-five.

CHARITABLE SOCIETIES

Introduction. Four women's groups whose purpose it is to aid the needy in the community existed in the city at the end of 1941. The beginning of each organization was referred to in Chapter II. The organizations as they are at present will be discussed here. Two of the groups are located in districts of the city which have seen a decrease in their population and as a result are now small organizations. The other two are located in the centers of the Jewish population and derive their support from the city as a whole. The statistics of each group have been included in Table III, which follows.

The Granville Avenue Ladies' Charity. This organization has already been referred to as the Ladies' Auxiliary of the Mishkan Tefila Synagogue. It serves the dual purpose of supporting the synagogue and offering aid and free loans to the residents of the neighborhood who may apply. The secretary reported that the requests for aid during the past few years have gradually reached the point where the main activity of the group is granting free loans to members who may need them. Each year the organization donates a part of its income to the

Haberman and Young Under leading in this area. Statistics reflect that for all age groups except girls between the ages of sixteen and eighteen and boys between the ages of sixteen and twenty-five.

CHARITABLE SOCIETIES

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The Jewish Welfare Society, Greater New York. This organization has already been referred to as the Ladies' Auxiliary of the Jewish Welfare Society. It serves the dual purpose of supporting the synagogue and offering aid and time loans to the residents of the neighborhood who may apply. The secretary reported that the requests for aid during the past few years have gradually increased the point where the main activity of the group is granting time loans to members who may need them. Each year the organization donates a part of its income to the

Malden Hebrew School and supports other local agencies. Its support comes mainly from residents of the area and from local business men.

TABLE III

MALDEN CHARITABLE SOCIETIES, 1941

Organizations	Annual dues per member	Number of members	Income
Hebrew Ladies' Charitable Soc.	\$3.00	200	\$2,000
Maplewood Ladies' Aid Society	\$3.00	30	\$100
Children's Aid Society	\$1.10	200	\$1,000
Ladies' Auxiliary of Mishken Tefila	\$3.00	40	\$300

Maltese Hebrew School and supports other Jewish agencies. Its support comes mainly from real estate of the city and from local donations.

TABLE III

MALTAH CHARITABLE SOCIETY, 1934

Organization Annual dues Number of Income
per member members

Hebrew Ladies' \$2.00 200 \$2,000
Charitable Soc.

Hugheswood Ladies' \$2.00 30 \$200
Club Society

Children's Aid \$1.10 200 \$2,000
Society

Ladies' Auxiliary \$2.00 40 \$200
of Maltese Falls

Maplewood Ladies' Aid Society. This organization has been in existence since 1908. At the time when the Jewish population in Maplewood was large, this group raised large sums of money which were distributed to needy people who applied. With the decrease in the population and the decrease in the requests made to the organization, the group reduced their activities until the president reported no activities were to be carried out in 1941-1942. The income from dues and part of their two hundred dollar treasury is distributed each year to the Malden Hebrew and other agencies who apply to them for donations.

The Ladies' Charitable Society. The purpose of this organization has been to aid needy families with sums of money sufficient to tide them over a difficult period. Much of the aid during the past few years has been the regular supplementation of Public Welfare aid. The president explained that society tries to do "family case-work". All the work of the organization is done in secret and only the members of the Charity Board are acquainted with the recipients of aid. The demands made upon the organization have decreased with the expansion of public welfare in the community. Members of the organization feel that many people are willing to apply to the Welfare Department of the city and will turn to their organization. On the other hand, the president of the society works closely with the local Department of Public Welfare.

Magidson Ladies' Aid Society. This organization has

been in existence since 1902. At the time when the Jewish population in Magidson was large, this group raised large sums of money which were distributed to needy people who applied. With the decrease in the population and the decrease in the requests made to the organization, the group reduced their activities until the president resorted to activities which were to be carried out in 1941-1942. The income from dues and part of their two hundred dollar treasury is distributed each year to the Jewish Hebrew and other agencies who apply to them for donations.

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The Children's Aid Society. Originally formed to meet the needs of children, the organization has found that the community is making less demand upon it than in previous years. The organization existed as a competitor to the other charity organization and no attempts at cooperation were made until the last few years. In 1940-1941, the main work of the organization was the purchase of clothes for children. For the first time, it sent a number of children to camp in the summer of 1941. The president has expressed the opinion that her group should merge with the Ladies' Charity now that no need exists for the two groups. Her organization feels that the existence of the two societies means that the same donors are approached twice and that this is unnecessary. At the time of this interview in the beginning of March 1942, no move had as yet been made to bring the two groups together. Since that time the leaders of the two groups have worked out a plan and the president of the Ladies' Charity presented the merger plan to the Children's Aid Society on April 13, 1942. This may be the first step in uniting the efforts of the community so that the limited energies available for organizational work will not be drained unnecessarily. It may be that some day the merger will include the two smaller groups and a professional social worker will be employed. The community has a definite need for a professional worker to replace the well-meaning but untrained volunteers now doing "family case-

work".

The Moeth Chitim Society. This organization was not included in the table of charitable groups because it is not a permanent society. The purpose of the organization is to make money available to poor families during the Passover season. The group began when the first Jewish settlers came to the city and has existed ever since. A month before Passover the group of individuals interested in the work send out committees on a house to house canvass of the city and the funds raised in this way are distributed to those who apply. The committee responsible for distributing the money includes representatives of the larger synagogues and of the Ladies' Charitable Society. In 1941, the Moeth Chitim Society distributed \$846 to 129 families⁹. This was an average of \$6.55 a family.

The Malden Sheltering Home. A Jewish custom prevalent in Europe was to offer shelter to any traveller who happened into a town. The same policy has been adopted by the immigrants who came to this country. For many years, the traveller would come to the synagogue and would be escorted to some home. In 1935, a group of women decided that the community had a definite need for a house to which these wayfarers might be sent. With the support of its five hundred

⁹ Report of the secretary, Mr. Samuel Stohn.

women, this group purchased a house near one of the synagogues and offers overnight shelter to whomever needs it. In addition, the person is given one free meal.

FRATERNAL ORDERS

Introduction. The validity of including fraternal orders in a study of Jewish Organizations may be questioned. Leaders of some fraternal orders pointed out that their groups were technically non-sectarian although their membership was a hundred per cent Jewish. On the other hand, such groups with a totally Jewish membership make definite demands on the Jewish community and must be considered in a study of its organizations.

Masons, Mount Scopus Lodge. This lodge was the largest fraternal group in the city with a completely Jewish membership. In the beginning of 1942, the lodge had a total of 267 members, each paying fifteen dollars a year in dues. The lodge includes numerous affairs for its membership which raises the amount of income but the exact figures were unavailable because of an organizational ruling. The Mount Scopus Lodge includes the more successful business and professional men in the community. It donates a large amount of its income to charity but all such donations are given anonymously.

Odd Fellows, Lebanon Lodge. This group has been in existence in the city since 1914 and at present has a completely

Jewish membership. For many years it was the only fraternal order in the community and most of the young men were members. It was chiefly the entrance of many of the leaders of the Y.M.H.A. into this lodge that resulted in the disintegration of the "Y". In 1941, the lodge had 225 members who pay an annual dues of eight dollars a year.

Knights of Pythias, Malden Lodge #44. This group is non-sectarian but the membership is predominantly Jewish. It is a social and fraternal organization with one hundred paid members. A great deal of the treasury is distributed in the form of donations to various causes, much of it during the past year having been given toward the war effort. It is not as active a group in the community as the Masonic lodge. A study of a partial list of its members revealed that they are not among the individuals most active in the larger communal work, as, for example, the Hebrew school and the United Jewish Appeal.

Bnai Brith, Louis D. Brandeis Lodge. A national Jewish fraternal order, Bnai Brith is the largest Jewish organization in the United States with 97,000 members. The Malden lodge was organized in 1938 with a membership of two hundred. The present paid membership is 82 or a decrease of sixty per cent from the original membership. The annual dues are ten dollars, from which about seven dollars are sent to the national office.

level membership. For many years it was the only fraternal order in New York City and most of the Yiddish-speaking Jews. It was formerly the center of many of the leaders of the Y.M.H.A. into the lodge that resulted in the disintegration of the "Y". In 1921, the lodge had 225 members who pay an annual dues of eight dollars a year.

Knights of Pythias, Maiden Lodge No. 144. This group is non-sectarian but the membership is predominantly Jewish. It is a social and fraternal organization with one hundred paid members. A great deal of the treasury is distributed in the form of donations to various causes, much of it during the past year having been given toward the war effort. It is not as active a group in the community as the Masonic lodge. A study of a partial list of its members revealed that they are not among the individuals most active in the larger communal work, as, for example, the Hebrew school and the United Jewish Appeal.

Bnai B'rith, Louis D. Brundage Lodge. A national Jewish fraternal order, Bnai B'rith is the largest Jewish organization in the United States with 97,000 members. The Maiden lodge was organized in 1933 with a membership of two hundred. The present paid membership is 82 or a decrease of sixty per cent from the original membership. The annual dues are ten dollars. From what about seven dollars are sent to the national office.

The organization runs an annual show with a program book, the proceeds of which are distributed among the Bnai Brith sponsored national agencies¹⁰. Bnai Brith is the parent organization of the three A.Z.A. chapters in the community and is an active supporter of local activities. Its membership includes residents of the neighboring city of Everett which does not have its own Bnai Brith group.

Closely associated with the Bnai Brith is the Ladies' Auxiliary which is a fraternal, cultural, philanthropic and religious organization¹¹. The group is active in the community and carries on its large activities in cooperation with the men's group.

LABOR ORGANIZATIONS

The discussion of Zionist groups in the community included the discussion of a number of groups made up of local workingmen and their wives. The membership of the Jewish National Workers' Alliance and the Poale Zion is almost one hundred per cent labor. Among the members, however, are a number of business men who at one time were in the working class but who have since become employers. They are still active in the labor movement and have not dropped their affiliation with the Labor Zionist groups.

10 These national groups included the Leo N. Levi Memorial Hospital, The Anti-Defamation League and the Hillel Foundation.

11 Op.Cit., American Jewish Yearbook, Vol.43, p.539.

The Workmen's Circle. The largest Jewish labor group in the United States, the Workmen's Circle, has three chapters in Malden. The oldest branch was first organized in 1906 as an independant society which joined the national group in 1922. The branches #709 and #904 have only male members while branch #709B is a women's group. The representative of branch #709B refused to disclose any details about the group except to explain that their purpose is to aid working people of all nationalities and creeds.

The male groups have a membership of 125 with 65 of this number belonging to branch #904. The annual dues in the organization varies for each member. The organization is a benefit society which grants sickness and death benefits to each member. In addition, members are able to insure themselves through the organization. The average dues per member in both male groups are twenty-five dollars a year. The branches each donate sums to the local fund-raising campaigns. At one time the local groups sponsored a Yiddish School for the teaching of the Yiddish language. Communal support for this school was not forthcoming and the attempt failed. At present, the groups sponsor no youth activities.

The Malden Hebrew Painters. The purpose of this organization is to aid local painters when the need arises. The majority of cases result from accidents resulting from the work. The fifty local Jewish painters are members of the

The Hebrews' Circle. The largest Jewish labor group in the United States, the Hebrews' Circle, has three chapters in the United States. The oldest branch was first organized in 1905 as an independent society which joined the national group in 1933. The chapters #78 and #904 have only male members while branch #909 is a women's group. The representatives of branch #909 refused to disclose any details about the group except to explain that their purpose is to aid working people of all nations, allies and outsiders.

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The Hebrew Painters. The purpose of this organization is to aid local painters when the need arises. The majority of cases result from accidents resulting from the work. The fifty local Jewish painters are members of the

society. The group is not a union and the majority of the members belong to the local non-sectarian union. The society has volunteered on a number of occasions to paint the Malden Hebrew School at no cost and in March 1942 the group volunteered to paint a number of rooms in the school which needed this work done.

SOCIAL ORGANIZATIONS

The Malden Men's Club. This group is a social organization made up of sixty young men. They pay an annual dues of five dollars and sponsor a number of affairs which brought their income in 1941 to 450 dollars. Although they get together for purely social reasons, the money raised is distributed to various charitable causes. The member of the club interviewed felt that the organization is doing a fair job in the community and has potentialities.

The Holyoke Men's Club. This group is a social, charitable and civic group with a membership of forty. The annual dues are six dollars a year which goes into the treasury for philanthropic purposes. In addition, each member pays three dollars a year toward the banquet fund. Every other month, members of the group hold a banquet in various roadside dining halls. The group is made up entirely of residents of the Suffolk Square area and the group acts as an improvement organization for that section of the city. Each week a member of

society. The group is not a union and the majority of the members belong to the local non-union union. The society has volunteered on a number of occasions to paint the Hayden School as no cost and in March 1923 the group volunteered to paint a number of rooms in the school which needed this work done.

SOCIAL ORGANIZATIONS

The Hayden Men's Club. This group is a social organization made up of fifty young men. They have an annual budget of five dollars and sponsor a number of athletic events throughout their income in 1921 to 1922 dollars. Although they get together for purely social reasons, the money raised is distributed to various charitable causes. The member of the club interviewed felt that the organization is doing a fair job in the community and has potentialities.

The Holyoke Men's Club. This group is a social organization and gives group with a membership of forty. The annual dues are six dollars a year which goes into the treasury for all social purposes. In addition, each member pays three dollars a year toward the payment fund. Every other month members of the group hold a banquet in various roadside dining halls. The group is made up entirely of residents of the Holyoke area and the group acts as an improvement organization for that section of the city. Each week a number of

the group attends the meetings of the Malden Common Council to represent the interests of the district. The group, entirely Jewish in membership, has a non-sectarian policy in regard to its charity work.

MISCELLANEOUS ORGANIZATIONS

A number of organizations exist in the community which do not fit into the categories discussed in the preceding sections. The remaining portion of this chapter will be spent in discussing these groups. They do not include all the remaining groups in the city but those that have been left out are small and play no active role in the community.

The Girl Scouts. The Girl Scouts have been included because there are eight troops in Malden which have entirely Jewish memberships¹². These 145 girls are following the national program of the Girl Scouts but do have potentialities as factors in the Jewish Community. The Girl Scout headquarters have reported that the Malden troops are not sponsored by any adult groups in the city. The local executive felt that such sponsorship would be advisable but so far has been unable to find any adult groups interested in such youth activities.

The Boy Scouts. The two Boy Scout troops which have a completely Jewish membership are sponsored by the local Jewish

¹² Report of executive, Girl Scouts of America, Malden office.

the group extends the meetings of the Eastern Union Council to represent the interests of the district. The group, entirely Jewish in membership, has a non-sectarian policy in regard to its activity work.

MISCELLANEOUS ORGANIZATIONS

A number of organizations exist in the community which do not fit into the categories discussed in the preceding sections. The principal portion of this chapter will be spent in discussing these groups. They do not include all the Jewish life in the city but those that have been left out are well and play an active role in the community.

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The Boy Scouts. The two boy scout groups which have a completely Jewish membership are sponsored by the local Jewish is reports of executive, Girl Scouts of America, Madison office.

War Veterans. The troops have ninety members¹³ but there are also a number of Jewish boys in other troops. The only Jewish activity of the troops is attendance at religious services in the Temple Tifereth Israel during the annual Boy Scout Week. A cub troop for boys between the ages of nine and twelve is now being sponsored by the Malden Hebrew School as one of its group work activities.

Aleph Zadik Aleph. The A.Z.A., as this organization is usually known, is a Hebrew-letter social and athletic club sponsored by the Bnai Brith. It is often considered a fraternal group because it does have a ritual. However, the meetings are not held in secrecy and election to the group is not controlled by one or two votes.

There are three A.Z.A. groups in the city all sponsored by the Bnai Brith. Two of the groups, the Louis D. Brandeis club and the Chapter #349, have a membership of sixty-two boys in the sixteen to eighteen year age range. The third group is a junior organization of twenty-five boys between the ages of thirteen to sixteen. Chapter #349 is the oldest of the groups and is the only one which raised money in 1941. The total raised was approximately two hundred dollars, most of which was spent on organizational expenses.

¹³ Official membership report, Malden office of the Boy Scouts.

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also a number of Jewish boys in the group. The only Jewish
activity of the group is attendance at religious services in
the Temple Beth Shalom during the annual Boy Scout Week.
A meeting for boys between the ages of nine and twelve is
now being sponsored by the Temple Beth Shalom as one of its
group work activities.

Young Men's Hebrew Association. The A.M.A., as this organization is
usually known, is a Hebrew-Jewish social and athletic club
sponsored by the Beth Shalom. It is often considered a first-
annual group because it does have a ritual. However, the meet-
ings are not held in secrecy and affection to the group is not
controlled by one or two votes.

There are three A.M.A. groups in the city all sponsored
by the Beth Shalom. Two of the groups, the Louis D. Brandeis
club and the Chapter 122, have a membership of fifty-two boys
in the fifteen to sixteen year age range. The third group is
a Jewish organization of twenty-five boys between the ages of
thirteen to sixteen. Chapter 122 is the oldest of the groups
and is the only one which raised money in 1941. The total

raised was approximately two hundred dollars, most of which was
spent on organizational expenses.

It is official membership report, Nathan Cohen of the
Boy Scouts.

The Junior League of Bnai Brith. This group is a sister group to A.Z.A. for those in the sixteen to eighteen year age range. The Malden group carries on mostly social activities, some in cooperation with the local A.Z.A. groups. The group is sponsored by the Ladies' Auxiliary of Bnai Brith which supplies leadership for the Junior League.

The Jewish War Veterans. This post of the Jewish War Veterans was organized in 1934 as part of a national program to unite all veterans of the Jewish faith. Their purpose, according to Samuel Silverstein, Past Commander of the Malden Post, is to provide a strong lobby organization to cooperate with the other veteran groups to get greater benefits for the former soldiers. They also feel that their existence aids the Jew in fighting the minority feeling which he has. The veterans point to their record in their fight against anti-Semitism. The membership of the Malden Post was eighty-eight during 1941. These men pay three dollars and fifty cents a year in dues. The post sponsors an annual dance with a program book to raise the funds needed for the Memorial Day banquet and donations to charity. The post meets in the Malden Hebrew School in a room used only by themselves. The City of Malden pays four hundred dollars a year for the rent of this room under a city ruling which grants every recognized veteran group a meeting place. The city does not have any building suitable for the veteran groups and therefore pays the rent to the agency housing the

The Junior League of New York. This group is a sister group to A.E.A. for those in the sixteen to eighteen year age range. The Junior League group carries on mostly social activities, and is in cooperation with the local A.E.A. group. The group is supported by the Ladies' Auxiliary of New York which supplies leadership for the Junior League.

The Jewish War Veterans. This part of the Jewish War Veterans was organized in 1918 as part of a national program to unite all veterans of the Jewish faith. Their purpose, according to General Silverstein, Past Commander of the Nation Post, is to provide a strong lobby organization to cooperate with the other veteran groups to get greater benefits for the former soldiers. They also feel that their existence aids the Jew in fighting the already existing anti-Semitism. The veteran and point to their record in their fight against anti-Semitism. The membership of the Nation Post was eighty-eight during 1941. There are now over three hundred and fifty since a year in June. The post sponsors an annual dance with a number of tables for the funds needed for the Memorial Day banquet and donations to charity. The post meets in the Nation Hebrew School in a room used only by themselves. The City of New York gave four hundred dollars a year for the rent of this room under a city ruling which grants every recognized veteran group a meeting place. The city does not have any building suitable for the veterans groups and therefore pays the rent to the agency housing the

organization.

The Ladies' Auxiliary of Post #74. The auxiliary is composed of sixty-eight women, the wives of veterans, who pay two dollars a year for membership. The main activity of the group had been to care for the need of Jewish veterans in the hospitals and Veterans' homes near Boston. With the growth of the army, the group has undertaken to support activities for the soldiers stationed near Malden. Fund-raising by the group includes support of the large affairs sponsored by the veterans and a number of small functions for the women.

Other Groups. A few Jewish organizations exist in the community which are not active participants in communal affairs. The most important group so far as their potentialities for work are concerned are the high school fraternities and sororities. At present there are five such groups in the city. The two fraternities and the three sororities are exclusive organizations with no sponsorship or leadership. The Malden groups are not affiliated with any national fraternal organizations and therefore have no program at all. The groups have large treasuries which are usually spent on large and expensive affairs for the few members. They thus satisfy the social needs of adolescents. The oldest of the groups, Alpha Mu, is an example of all the groups. It has a membership of forty, all students at the Malden High School or recent gradu-

ates. The group has an initiation fee of four dollars and charges fifty cents a month for dues. In 1941, the group sponsored a large banquet which turned out to be a financial failure. The group includes some of the leading young people in the city who have ability but have no opportunity to use it. The fraternities and sororities are badly in need of some type of leadership but no agency exists to do this.

There are a few small Landsmanschaften, organizations made up of people who were born in the same town in Europe. They are of interest to only this small group and have no actual contact with the rest of the community. One such small group is the Sudlikover Society.

Summary. This section has included all the organizations known to exist in the community which came within the scope of this thesis. With factors brought out here it is possible to think in terms of trends toward changes in the structure of the community.

CHAPTER V

COMMUNAL FUND-RAISING ACTIVITIES

Fund-raising methods used by organizations. The organizations in the community use numerous methods for raising money to supplement the income from dues. This chapter will include a discussion and evaluation of these methods in terms of community's responsibility toward its organizations. It is improbable that any great changes will occur in the fund-raising methods during the next few years. However, the community has had one satisfactory experience with a limited community chest and now that the war effort has drawn many of the people away from their organizations, the groups may decide to develop the local chest. The following material will summarize the situation which exists at present.

Types of fund-raising. There are three distinct types of fund-raising activities used by the local groups to supplement their regular income. The first is an inclusive type under which we can classify all the small affairs sponsored by the various organizations. These affairs include dances, bridge parties, luncheons, suppers, fashion shows, theatre parties and moving picture shows. The second type is the program book published on the occasion of some large affair. The third is the United Jewish Appeal which is setting the pace for a local community chest for the Jewish organizations.

COMMUNITY FUND-RAISING ACTIVITIES

Fund-raising methods used by organizations. The organizations in the community use numerous methods for raising money to supplement the income from dues. This chapter will include a discussion and evaluation of these methods in terms of community's responsibility toward its organizations. It is important that any great changes will occur in the fund-raising methods during the next few years. However, the community has not been satisfactory experience with a limited community effort and now that the war effort has drawn many of the people away from their organizations, the groups may decide to develop the local effort. The following material will summarize the situation which exists at present.

Types of fund-raising. There are three distinct types of fund-raising activities used by the local groups to supplement their regular income. The first is an inclusive type under which we can classify all the small efforts sponsored by the various organizations. These efforts include dances, bridge parties, luncheons, suppers, fashion shows, theatre parties and meeting picture shows. The second type is the professional fund-raising of the character of some large effort. The third is the United Fund effort which is a special drive for a local community effort for the United Fund organization.

This chapter will consider each type of activity in detail.

Fund-raising affairs. The small fund-raising activities in the community vary in the different organizations. The most common type of small fund-raising activity is the bridge and mah jong party. Organizations like the sisterhoods of the synagogues, the charity groups and the auxiliary of the Jewish War Veterans sponsor at least one such affair a year. These affairs range from a bridge party with two tables of players in some private home to a large one in the auditorium of the Malden Hebrew School.

The donors luncheon has proved to be a very successful type of fund-raising affair. The Ladies' Charitable Society has replaced its annual dance with such an affair and Malden Senior Hadassah finds this its largest source of income. In both cases, however, the luncheon also publishes a program book. The reason for the success of the donors' luncheon is that it makes attendance at the affair possible even for those who feel unable to pay the usual fee. These people are able to receive a free ticket by selling a certain number of tickets to others or by getting a certain number of advertisements of greetings for the program book.

The supper is still used by some groups but the number of such affairs has been diminishing during the last few years. Thus, none of the organizations which in the past had sponsored suppers during the Purim Holiday, did so this year. The

This chapter will consider each type of activity in detail.

Food-Related Activities

The food-related activities in the community vary in the different organizations. The most common type of food-related activity is the potluck and meal party. Organizations like the Sisterhood of the Holy Cross, the County Group and the Auxiliary of the Ladies War Veterans sponsor at least one such affair a year. These affairs range from a potluck party with two tables of plates in some private home to a large one in the auditorium of the Miller Middle School.

The potluck luncheon has proved to be a very successful type of food-related affair. The Ladies' Christian Society has replaced the annual dance with an affair and luncheon. Sisterhood finds this its largest source of income. In both cases, however, the luncheon also provides a program book. The reason for the success of the affair, however, is that it makes attendance at the affair possible even for those who feel unable to pay the usual fee. These people are able to receive a free ticket by selling a certain number of tickets to others or by getting a certain number of advertisements of greeting for the program book.

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Ladies' Auxiliary of the Beth Israel Synagogue had no affair and the Sisterhood of the Temple sponsored a fashion show in place of a supper. The only large banquet of the season inaugurated the 1941-1942 United Jewish Appeal.

The number of plays presented by local organizations has also diminished. A few years back the women of the Hebrew school sponsored a play in Yiddish with all the actors local residents. This affair has been dropped under the plan already mentioned that the women work with the men rather than sponsor their own affairs. The Brotherhood of Temple Tifereth Israel sponsored a minstrel show for a number of years but the Temple has replaced that with a Monte Carlo Dance.

The moving picture show is still used by the Hebrew school and the Ezrath Israel Synagogue as the basis for their largest fund-raising activity. Aside from these annual shows, some of the groups have sponsored Yiddish talking pictures in the Suffolk Square area whenever the opportunity arose.

The existence of such a large number of organizations in the city, each of which attempts at some time or other during the year to sponsor a fund-raising affair has often resulted in the fact that two groups find their affairs conflicting. Inasmuch as none of the affairs appealing to the community at large are sponsored on either a Friday or a Saturday night, the number of dates available in the community for affairs is limited.

Program books. The program book is the most common single form of large fund-raising used by organizations in Malden. Most organizations have at some time or other attempted to raise money by publishing a program book in connection with a dance or show. The number of program books printed by Malden groups in 1941 was eight. These were full size advertisement books. In addition, the Sisterhood of the Temple issued a New Year's greeting booklet with the names of individuals in the city.

The community has reached the point where people have begun to seriously consider the real meaning of such booklets to the organizations deriving their support from them. A number of local business men who for many years supplied the bulk of the advertisements have suggested that some other means to raise money should be considered¹. Many of them feel that it is unfair to the non-Jewish local merchants and the business concerns outside of the city to be forced to give advertisements to these books. They feel that the local Jewish groups should be able to support their own institutions and that outsiders should not be responsible for the twenty-five thousand dollar mortgage that the Malden Hebrew School owes.

The following is an analysis of the three largest program books published within the last year. They are being

¹ Report at meeting of Board of Directors, Malden Hebrew School, March 23, 1942

analyzed because the larger books make greater demands upon outside groups than do the small ones. The Malden Hebrew School published a program book in connection with its show in March 1942. The booklet had thirty-four pages of advertisements and well-wishers. Of this twenty-nine pages had only advertisements costing from two dollars and fifty cents to twenty dollars. The total amount raised in these twenty-nine pages was \$580.00 of which advertisements amounting to \$247.50 or 43 per cent of the total came from firms outside of the city or from local firms owned by non-Jews. The treasurer of the school secures at least fifty dollars worth of advertisements from coat manufacturers in New York with whom he happens to deal. This is the system used by other local retail merchants.

The program booklet published by Malden Hadassah on the occasion of their donors' luncheon in December 1941 included thirty-seven pages of advertisements costing between two dollars and fifty cents and twenty dollars. In addition there were ten pages of well-wishers for which people pay from twenty-five cents to one dollar. The regular advertisements amounted to \$740.00 of which thirty per cent or advertisements amounting to \$222.00 came from out of town concerns or from local non-Jews.

The largest of the books is published by the Temple Tifereth Israel at the time of their annual Monte Carlo dance.

The 1941 edition had seventy-six pages of advertisements amounting to \$1520. The advertisements from non-Jewish and non-local firms amounted to \$1023 or 67.26 per cent of the total. Broken down still further, the figures reveal that 63.16 per cent of the total came from non-local firms all over the United States. Some of the firms market products which are sold directly to a consumer but many of the firms dealt with raw wool and machine tools. These concerns paid for space because of the pressure put on them by the Malden men who deal with them.

This system of supporting local institutions by forcing business to buy advertising space has been common to many communities. The development of the community chest movement has seen the decline of this method in many cities. Malden, however, still finds it necessary to resort to it. Dr. Max O. Berman, president of the Malden Hebrew School has suggested the inclusion of the Hebrew School in the annual drives of the United Jewish Appeal to replace the advertising booklet. Other local leaders have refused to request ads from the concerns who supplied them in the past because the war situation has made it impossible for them to carry on the usual business with these concerns.

The program book is a drain upon the energies of many active people in the community. Most of the advertisements are secured by a few of the more successful business men in the

city who feel that this work satisfies their responsibility to the community. Now that many of them are undertaking defense activities, they will be unwilling and unable to devote as much time to securing ads and the organizations will be forced to seek new sources of funds.

The United Jewish Appeal. The Malden campaign for the United Jewish Appeal has functioned in its present form since 1939. The campaigns for 1939 and 1940 were exclusively for the national campaign of the United Jewish Appeal. This meant that all the money raised left the community. The leadership of the Malden Hebrew School realized that the organization set up to raise the money for non-local agencies could also raise money for local causes at the same time. The leaders of the campaign were approached and it was agreed to include the Hebrew School in the campaign of 1941. The community accepted the 1941 campaign very favorably and the original goal of fifteen thousand dollars was over-subscribed. The result was that the Hebrew School received two thousand dollars without being forced to approach the community and beg for additional support. More important, however, than the money raised was the fact that the community saw for the first time that inclusion of local agencies in a single large fund-raising activity will mean more money with less work. The community has tasted of a community chest and the foundation has been built upon which to set up a local welfare fund for the communal

groups. The important thing for the community is to follow up the work done this past year so that in the future not only will the Hebrew School be included but also many of the local charitable causes.

The United Jewish Appeal in the community requires some study because it is the largest cooperative undertaking and it is the foundation upon which a future welfare fund probably will be developed. The campaign during the past three years has been headed by a local individual but the office work has been supervised by the Associated Jewish Philanthropies of Boston. The following statistical material is from the files of the Associated Jewish Philanthropies and were secured through the cooperation of Mr. Sidney Cohen, campaign director for the Associated Jewish Philanthropies. The figures for 1941 are incomplete because the files had not been complete at the time of this study. Mr. Cohen, however, reported that the total raised in 1941 was over \$15,500 or \$1200 above the figure in the files. The following table includes the statistical information.

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TABLE IV

UNITED JEWISH APPEAL: 1939-1941

Number and amount of donations	1939	1940	1941
Amount collected, in dollars	\$12,769.	\$11,741.	\$14,537.
Number of donors	1104	1219	659
Average donation in dollars	\$11.57	\$9.63	\$21.76

The statistics in the preceding table show an increase in the amount subscribed to the United Jewish Appeal in 1941 but shows a decline in the number of donors. The reasons for the increased donations to the campaign were partly due to the war situation which requires a greater effort on the part of the agencies doing over-seas relief and partly to the inclusion of the Malden Hebrew School in the campaign. The reason for the decline in the number of donors was explained by Mr. Cohen of the A.J.P. to be due to the approach used in the community. Rather than have a women's division appealing to the women in the community, it was decided to approach the heads of families for larger donations and not bother the women. Thus the only two divisions that were active were the adult and the junior divisions. The table does not show the size of individual donations but does include the average donation. The average donation was more than twice as great as the average for 1940 because the number of donors had been reduced and because in most instances people increased their donations.

The study has shown that at present the local organizations all go about their fund-raising in their own way and that there are numerous activities for raising money which are being regularly carried on. There is no body which can control the fund-raising of any agency and when an organization raises more than it needs, as is the case with the charitable groups, the money is expended in whichever way the officers wish. The

The statistics in the preceding table show an increase in the amount contributed to the United Jewish Appeal in 1941 and show a decline in the number of donors. The reasons for the increased donations to the campaign were partly due to the war situation which required a greater effort on the part of the people doing over-zealous and partly to the financial situation of the United Jewish Appeal in the campaign. The reason for the decline in the number of donors was explained by Mrs. Cohen of the U. J. A. to be due to the approach made in the community. Her explanation was a woman's division operating in the field in the community, it was decided to approach the heads of families for larger donations and not bother the women. This was the only two divisions which were active were the men and the women. The table does not show the size of individual contributions. The table does not show the average donation. The system of collection was more or less the same as the average for 1940. The number of donors had been reduced and because of that individual people had been contacted. The study has shown that at present the local organization is still in their own way and that there are numerous activities for raising money while the being regularly carried on. There is no body which can control the fund-raising of any agency and the organization release more than it needs, as is the case with the charitable groups, the money is expended in whatever way the officers wish. The

community has the definite need for a local welfare fund. People in the city have spoken of a local community chest ever since the Boston Community Chest proved the value of such a campaign. As yet, the total community does not have the mechanism whereby such a campaign might be carried on. The Jewish community has its annual campaign upon which to base its drive for local groups. The community is ready for the appeal; some of the organizations are ready to cooperate; only the leadership is lacking. The community chest could be developed if a community council of some of the leading organizations were to be organized. This should not be as difficult in Malden as it has been in larger communities because the membership in the local groups is an overlapping one. It is a small group of people who are leaders of the larger groups who are in a position to develop the community council with which the welfare fund for local agencies can be associated. The overlapping of functions and wasted energies and activities can be utilized more effectively once the situation has been improved. The trend is definitely there. The next step is to build upon the present interests of the people.

CHAPTER VI

THE DEVELOPMENT OF A JEWISH COMMUNITY CENTER IN MALDEN

Background material. Chapter II included a section on the Young Men's Hebrew Association which existed in the community until 1928. The organization owned a house which had been converted into club rooms and was used by the groups for meetings and social functions. As the Y.M.H.A. leaders became interested in fraternal orders, the original group left the organization and the house had to be sold. A remnant of the original group met for a few years in the Malden Hebrew School but the group soon converted their room into a card room and they were expelled from the building. The first attempt to organize a Jewish Community Center which would not be only a club for members but which would appeal to every element in the community, was attempted in the Fall of 1939. The attempt will be described and reasons for its failure will be suggested. Under the aegis of the New England office of the Jewish Welfare Board, a group of Malden young men and women called a meeting of all the youth of the city to organize the Malden Jewish Community Center. The response to the appeal was great and it appeared to many that the new group would succeed in creating this much needed agency. The leaders of the community paid no attention to the group and the organizers worked for one year with only the participation of the

youth. The reason for the failure of the community to become interested and the basic reason for the failure of the entire project was the group that had undertaken the work. An organization to succeed in getting the support of communal leaders, must itself be recognized as a responsible group. This was not the case with the leadership of the Malden Jewish Community Center. Their lack of responsibility and their lack of experience resulted in the failure of the group to begin meeting in 1940.

Situation in 1941-1942. An entirely new approach to the problem of awakening the community to need for a community center offering facilities for youth and adults was made in the Spring of 1941. A group of young men led by Dr. Berman, already referred to as the president of the Malden Hebrew School, became interested in the institution and began to take an active role in its support. The leadership of the school was approached by this group and the suggestion was made that the facilities of the building be expanded to include more than the five-day-a-week curriculum. It was suggested that the school adopt a program which includes a three-day-a-week school in addition to the other plan so that the children living in the outlying areas of the city might find it possible to get an education. It was also suggested that the formal program be augmented with a group work program to keep the interests of the children in their Jewish education. The

officers of the school did not see themselves able to comply with this request and turned the leadership of the school over to the new group.

It is too early to state definitely whether the plans to convert the Hebrew School into a community center with Hebrew education as the focal point can succeed. What has been done to date can be evaluated. The former principal of the school, who was primarily a Hebrew teacher, was replaced by a man who has had group work training in addition to his Hebrew training. The first step was to add the three day a week school. Although the response was not as great as the new leadership had forecasted, a sufficient number of pupils applied to warrant the organization of two classes for them. The next step was to improve the financial status of the institution. The inclusion of the school in the United Jewish Appeal was one step in this direction. Others have been taken. A local realtor was able to work out a plan with the bank holding the twenty-five thousand dollar mortgage for the reduction of the rate of interest and for the payment of some money on the principle of the mortgage. The amount of money received from rentals has increased. This was accomplished by convincing the organizations using the building that they have a definite responsibility toward its support. How great an increase will result from the new system will not be known until the end of the year. The source of income which has increased

most in the present year has been the weekly tuition paid by the pupils at the school. The treasurer reported in an interview that the average income from tuition in 1940-1941 was forty dollars a week. The average income in 1941-1942 has increased to one hundred dollars a week. There has been an increase in enrollment but the per cent of increase of tuition payments is greater than the per cent of increase in enrollment. A further step toward improving the financial status of the school was referred to in the section dealing with the activities of the sisterhood. It was pointed out then that the sisterhood was no longer responsible for maintaining the building with the result that better care is now being taken of the facilities which exist.

The building as a community center. The building has always housed a number of organizations such as the Jewish War Veterans' groups. The building has six large classrooms, an auditorium which seats three hundred people, a kitchen, and a recently furnished arts and crafts room. Three of the classrooms do not have desks so that chairs can be set up for meetings. The building is situated in the Suffolk Square area of the city but at the end of the section closest to the second large concentration of Jews. The structure is a modern brick building and is located next to an empty lot owned by the City of Malden. Most groups in the community have used the school for their meetings and it is naturally considered the center

for the community. The only facility important to a center building which it lacks is a gymnasium.

Need for a Jewish Community Center. The Jewish population of over seven thousand Jews has few organized youth activities for the children and young people in the city. Aside from the 200 children who attend the Hebrew School, and the few children who are receiving their Jewish education from private tutors in the community or attend the Temple Sunday School, the majority of the children receive no adequate Jewish education. Young Judea is the only informal group appealing to children between the ages of eight and fifteen which approaches the problem with group-work in mind. Young Judea appeals to less than two hundred of the approximately nine hundred children of this age group. Many of their members are also students in the Hebrew School so that the total number receiving any Jewish training, either formal or informal is less than the sum of the two groups mentioned above. The local youngsters have attempted the organization of clubs but the lack of a place to come for leadership has usually resulted in their disintegration.

This is not only true of the youngsters, but is true as well of the intermediate age group, fifteen to eighteen. The only group in this age range for boys to join is A.Z.A. which follows a national program. The one group for girls of this age is also a part of Bnai Brith and follows a national pro-

gram. This means that there are no supervised groups for young people in which the usual group work activities are carried out.

Informal adult activities are as disorganized as are the youth groups. Aside from Junior Hadassah, there is no group for young people between the ages of eighteen and twenty-five. The community is over-organized on the adult level but sadly lacking on the youth and young adult levels. The community center under the supervision of a trained group worker could offer activities to the youth of the community. The offer would be a thing desired by the young people. This fact has been proven in other communities where centers do exist. The Jewish Community Center of Portland, Maine, reported at a New England Conference of the Jewish Welfare Board that seventy per cent of the young adults in their community were affiliated with the agency. The need exists; the facilities exist; the leadership must awaken the community.

The community is in need of a community clearing house. The organizations of the community have often been faced with the fact that two groups have planned an affair for the same night. The community center could serve the purpose of clearing dates. The new director of the school made a step in that direction by publishing a newspaper through which people and organizations could learn what the community is planning but only one issue was published. The lack of a center was felt

during the Passover Holidays when the Jewish War Veterans attempted to find homes willing to accept soldiers for the few days and had to spread the fact by word of mouth. The center would have filled that need very well and efficiently. Instead the community saw one more important responsibility left to one person. Other examples of such conditions could be cited.

The development of a community center can be the source of communal cooperation. To reach this point, a council of representatives of all elements and groups in the city should be formed. The community is extremely active yet accomplishes much less than might be expected. Proper leadership in the community might be secured by placing the responsibility for community planning in the hand of a council working closely with the trained executive of the community center.

Summary. The present attempt to organize a community center follows an unsuccessful attempt made in 1939-1940. The present move has been made by men who are accepted by the community and therefore have the backing of the community. People are not yet at the point where they realize that the majority of Jewish young people have no informal educational activities which are satisfactory. The appointment of a trained group worker as the head of the Hebrew School has been a step in that direction. On the other hand, it is important that the curriculum of the Hebrew School not be relegated to a position of secondary importance. The feeling in the community has

been that the school is not receiving proper direction from the principal because his interests are too diffused among community agencies. He has been attempting the almost superhuman task of combining the work of a principal, group worker and community organizer. A plan must be worked out whereby the program will include group work activities and a formal Hebrew education. Since no other agency exists which can begin the work, the Hebrew School must do this job. The first step in the direction of group work has been made. Now it is up to the community to develop its resources to put the entire matter on a satisfactory plane.

CHAPTER VII

SUMMARY AND CONCLUSIONS

Method of gathering data. The study began with a brief history of the Jewish community of Malden and continued on to a brief description of the present day community insofar as that had a relationship to the subject of the study. The next step was to gather material regarding each group included in the preceding pages. This required interviewing the leading members of the various groups and learning from them the status and activities of their groups. There are a few cases which have been mentioned which might be challenged by people in the community on the grounds that the facts on certain groups are slightly exaggerated. In the broader picture of the community, however, those details are not important since the primary object in getting all the data on these groups has been to study trends. All along an attempt had been made to note the reactions of organizational leaders to the suggestion of a community center and a welfare fund and these reactions have been noted in various places.

General facts regarding organizations. The study has included forty-nine distinct organizations and eighty-one distinct groups. The age range is from nine upward with most of the groups on the adult level. There are six synagogues in the city which have a total membership of 722 men. Associated

with each of the synagogues are a number of organizations. Four ladies' aid societies exist and have a total membership of 475 but the memberships are overlapping. The total membership in the nine Zionist groups in the city has been estimated as being 902. The number of members in the fraternal orders, exclusive of labor groups, is estimated to be 674. Other groups in the community have memberships ranging from forty members to five hundred.

The study of the organizations reveals that Malden is well organized and possibly even over-organized. Groups exist which meet the individual needs of most adults in the community. The study does reveal, however, that the needs of the youth groups are not met satisfactorily. Young people of high school age have only the Bnai Brith groups and the Young Judea clubs. Most of the members of the Young Judea groups are younger than the high school age range which means that this group does not appeal to the older boys and girls. The Junior League of the Temple has some people of high school age but most of the members are above eighteen years of age. The synagogues have to a limited extent met the needs of the adult community but have made no real attempt to deal with the needs of youth. The Hebrew School has satisfied the needs of the group seeking a formal education but until this year it was not considered within the scope of its work to include other youth in its program. The total picture depicts the unsatisfactory

manner in which the needs of the young people have been met. The first steps towards a remedy for the situation have been described in Chapter V.

The disinterest evidenced by the community in relation to the problems of youth is also evident from the manner in which the financial problems of the adult groups are dealt with. Organizations have been completely satisfied to derive their support from outsiders. Members of the groups feel little responsibility themselves to support their own organizations. Thus we find that in 1941 eight organizations published program books in which ads covering up to 63 per cent of the total book came from outside the city.

The study has also revealed the existence of groups no longer needed by the community. The ladies' charities have found that the need for charity, as they knew until the New Deal, no longer exists. The need for a merger of the groups seems evident and some of the leaders have considered the step. Mergers of the various groups will not solve the problem in the community. So long as the individual women deal with the cases there will be continuous differences of opinion and women from each group will attempt to keep the leadership of the former organizations in power. The groups need more than merely a merger. In the final section, a discussion of a possible plan for these groups will be included.

Conclusions. Malden is a community which has poten-

...in which the needs of the young people have been met.
The first step towards a remedy for the situation has been
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to the problem of youth is also evident from the manner in
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of the local book case from outside the city. The study
has also revealed the situation of the situation of the
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groups at the various groups will not solve the problem in
the community. The local situation is being met with the
groups and will be continuing with the situation of the
groups. Each group will attempt to keep the leadership of
the former organizations in power. The groups need more than
merely a network. In the first section, a discussion of
groups and the groups will be included. The
... is a community which has been

tialities for becoming an extremely active community, satisfying the needs of the majority of Jewish residents. The time seems right for some moves in the direction of an organized community rather than remaining a community of organizations. There must be two definite moves made if the community is going to reach the point where it can really function at its potential level. The first step must be in the direction of a welfare fund or community chest. The first move was made in 1941 when the Hebrew School was admitted to the United Jewish Appeal and received some funds. The communal leaders must next attempt to raise the amount granted the Hebrew School so that a program book will be unnecessary. The local charity groups, specifically the Malden Hebrew Ladies' Charitable Society and The Children's Aid Society should be included. At the same time, the community should elect a permanent committee for the United Jewish Appeal, a board of directors. By permanent, the author is referring to the committee as a body. The members of the committee should be elected to the body by the organization supporting the annual campaign. The existence of such a body will make possible the appointment of an allocating or budget committee so that the local groups will receive only what they need.

The charitable groups should be included in the local welfare fund not only to reduce the demands made upon the community for support but also to make possible the profession-

alization of the aid in the community. Malden is still at the level at which present day family case work agencies were forty years ago. The community has a definite need for a professional case worker to replace the well-meaning but untrained women who today investigate cases and do "family case-work". Inclusion of the charity groups in a local welfare fund will make it possible to take the control of the organizations out of the hands of the self-perpetuating leadership and to raise the level of its work. The change will not come from within the groups but must be brought about by community pressure.

A welfare fund is needed not only by the charity groups previously referred to and the Hebrew School but also by other small groups in the city. The Moeth Chitim Society which distributes aid before Passover and which raises nearly one thousand dollars by a house to house collection should be included. The Malden Sheltering Home is also a society which could well come under the direction of the community.

Suggestions regarding fund-raising. The following suggestions have been arrived at by considering the material in the study. The community has a need for a local welfare fund. This drive should be directed by democratically elected representatives of all the groups in the community. The committee should be in a position to allocate money and should be sufficiently representative of the community that it represents authority. The annual drive should include only local organi-

zations. There seems to be less organizational antagonism between local groups than between the local branches of national groups. The fund should also be directed by a trained community worker who will be not only director of the campaign itself but can act as supervisor of communal activities. A trained person could easily earn his salary by putting order into the present fund-raising methods.

Welfare funds have proven successful in reaching many more people than do small affairs by many groups. In addition the average donation increases. Malden has seen this in the United Jewish Appeal, as explained in Chapter V. The community it seems is ready, only the leadership must be found.

Suggestions regarding a community center. The developments in regard to the Jewish community center have already been discussed. The problem at present is the manner in which a center can actually come into existence.

The first step should be to interest the community. The developments to date have been without sufficient participation by the greater part of the community. If the center is to serve its purpose as the focal point in the community it must receive the support of the community.

The second step should be a clarification for the community of the purposes which the present leaders of the Hebrew School have in mind. There is still some distrust in the minds of people that the school is being made to suffer and

that the ultimate objective of the present leadership is to convert the school entirely into a center. The exact position of the school in the community center plans must be clarified and its purpose must not be endangered. The community needs the school and the leaders of the institution are responsible for its continuance. The direction of the school and the direction of the community center should be the activity of two separate individuals. Communities have found that a combined center and Hebrew school reduce the financial burden on the residents. The results in the program and curriculum, however, are often negatively affected. An educator tends to stress the school, to the disadvantage of the community center while the group worker tends to stress the informal education program with the same result. To date we have insufficient information about the Malden Hebrew School to state definitely whether placing responsibility for the school and the center program in the same person will be disadvantageous to the school, but the faculty and outsiders feel the school has suffered from the change. It is important that the school be carefully observed during the remainder of this school year.

There should be a close relationship between the development of a center and a welfare fund in a community as small as Malden. The welfare fund can act as the fiscal agent for the center, making possible a more expanded program than can now be undertaken. The center can be the focal point for the

activities of the welfare fund and the leadership of the two might be in many ways complementary. Certainly, the professional staff of the center can be important factors in the welfare fund and can give it professional direction. The trends are beginning to take definite forms and the next step is for the leaders to realize their responsibility and undertake serious planning for the future. When that is done, what is now a disorganized community with many potentialities will become an organized community with its organizations working at the maximum efficiency. It will be then that the needs of the people will be fully met.

MINUTE OF MEETING

March 1943

Name of organization _____

Date of organization _____

Name of members _____ Meeting place _____

Frequency of meetings _____

Frequency of meetings _____

National affiliation _____

Amount paid _____ Amount income _____

Participating activities _____

Purpose of the organization _____

APPENDIX

Cooperative activities with other groups _____

How is the income used? _____

Remarks _____

附錄

一、關於本會之組織及職權
二、關於本會之經費及財產
三、關於本會之會員及名譽
四、關於本會之出版物及宣傳
五、關於本會之活動及服務
六、關於本會之關係及合作
七、關於本會之歷史及發展
八、關於本會之宗旨及理想
九、關於本會之章程及規則
十、關於本會之附屬及分支

APPENDIX

一、關於本會之組織及職權
二、關於本會之經費及財產
三、關於本會之會員及名譽
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九、關於本會之章程及規則
十、關於本會之附屬及分支

SCHEDULE OF QUESTIONS

March 1942

Name of organization _____

Date of organization _____

Sex of members _____ Meeting place _____

Present number of members _____

Frequency of meetings _____

National affiliation _____

Annual dues _____ Annual income _____

Fund-raising activities _____

Purpose of the organization _____

Cooperative activities with other groups _____

How is the income used? _____

Remarks _____

LIST OF ORGANIZATIONS

Agudas Achim Synagogue

Sisterhood of Congregation Agudas Achim

Men's Club of Congregation Agudas Achim

Beth Israel Synagogue

Ladies' Auxiliary of Congregation Beth Israel

Ezrath Israel Synagogue

Sisterhood of Congregation Ezrath Israel

Mishkan Tefila Synagogue

Ladies' Auxiliary of Congregation Mishkan Tefila

Temple Tifereth Israel

Brotherhood of Temple Tifereth Israel

Sisterhood of Temple Tifereth Israel

Junior League of Temple Tifereth Israel

Young Israel

The Malden Hebrew School

Sisterhood of the Malden Hebrew School

Children's Aid Society

Malden Hebrew Ladies' Charitable Society

Maplewood Ladies' Aid Society

Aleph Zadik Aleph (A.Z.A.)

Malden A.Z.A. #349

Louis D. Brandeis Aleph Club

Junior A.Z.A.

Bnai Brith, Louis D. Brandeis Lodge, #1270

Ladies' Auxiliary of Louis D. Brandeis Lodge #1270

Junior League, Louis D. Brandeis Lodge #1270

Knights of Pythias, Malden Lodge #40

Masons, Mount Scopus Lodge

Odd Fellows, Lebanon Lodge

Independant Order of Brith Abraham

Jewish War Veterans, Malden Post #74

Ladies' Auxiliary, Jewish War Veterans, Post #74

LIST OF ORGANIZATIONS (continued)

Holyoke Men's Club
 Malden Men's Club
 Hadassah, Business and Professional Group
 Malden Junior Hadassah
 Malden Senior Hadassah
 Malden Zionist District
 Poale Zion
 Jewish National Workers' Alliance
 Malden Young Judea
 The Jewish Workmen's Circle
 Branch #709
 Branch #709B
 Branch #904
 Mizrachi
 Women's Mizrachi
 Malden Sheltering Society
 Malden Moeth Chitim Society
 The Ezrath Cholim Society
 The Jewish T.B. Society
 Malden Hebrew Painters Association
 The Gewerkschaften Campaign
 The United Jewish Appeal
 Boy Scouts (2 completely Jewish troops)
 Girl Scouts (8 completely Jewish troops)

LIST OF ORGANIZATIONS (continued)

Malden High School Fraternities and Sororities

Alpha Mu

Alpha Zeta Pi

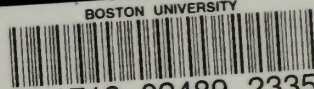
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Sigma Phi

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